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Compaffionate ADDRESS
TO THE
CHRISTIAN WORLD.

Divided into
SIX SECTIONS.

V I Z.

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| I. Serious Considerations. | IV. Self Examination derived from the Ten Commandments. |
| II. Self - Examination derived from the Creed. | V. Enquiries relating to the Gospel of Christ. |
| III. Self - Examination derived from the Lord's Prayer. | VI. An affectionate Paraphrase on these Words, <i>Why will ye Die?</i> |

Revised, Corrected and Published for the Use of the Patients in the *Lock-Hospital*, near *Hyde-Park-Corner*,

By the Reverend Mr. M A D A N.

Eph. v. 5.

For this ye know, that no Whoremonger, nor unclean Person bath any inheritance in the Kingdom of Heaven.

A&S. iii. 19.

Repent ye therefore and be converted, that your Sins may be blotted out, when the Times of Refreshing shall come from the Presence of the Lord.

L O N D O N :

PRINTED IN THE YEAR, MDCCLVII.



1767



*THIS Book is written with such a
tender and truly Christian Concern for
the Souls of Mankind, and is so extremely
well adapted to the Capacities and Circum-
stances of the poorer Part, that some par-
ticular Gentlemen at one Time purchased
Five Thousand to disperse among them :
And many Thousands have been likewise
given away by other pious disposed Persons.*

TO THE
PATIENTS
IN THE
LOCK-HOSPITAL.

As the Providence of GOD hath brought me into so near a Relation to you as that of your Minister, I look upon it as my bounden Duty to be earnest and assiduous in the Work I have undertaken, and to let no Opportunity pass unheeded, that may afford me Means of labouring for the Good of your Souls. The short time of your Stay in the Hospital, is the Reason of my preaching to you in the Chapel, when I am able, on Week-days, as well as Sundays, by this Means endeavouring to make the Returns of the Time for your spiritual Instruction as frequent as possible.

The Cure of your Disorder is of such a Nature, as renders it often impossible for me to converse with you in private, and a Stay of any long Continuance in the Wards, tho' the House where you are is so neatly and carefully kept, is what I have attempted, but cannot bear.

These

These Things have been often on my Mind, and at last I have resolved to substitute this little Book to be your private Visitor in my Stead, earnestly praying that the GOD of all Grace may accompany your Perusal of it with His Blessing—and O my unhappy, because my unholy, Fellow Mortals ! Let me intreat you to make much of this, and every other Means of Instruction that is offered you : think how good the Lord is to bring you to a House of Mercy, where you can be in Want of nothing, either spiritual or Temporal, except thro' your own Fault or Neglect : think how little you have deserved such Favours, and how many thousands once were left to perish for Want of them : let these Considerations call upon you for all due Thankfulness, and excite you to make such use of what is now offered to you as may be well for you in that Day, when GOD shall call you to an Account for all the Talents committed to you, of which assure yourselves the Contents of this little Book will not be reckoned the least. I have often told you, and here repeat it once more, That there is but one Sort of Sinners to whom the Salvation in the Gospel is offered, that can possibly, according to the Word of that Gospel, be destroyed ; and those are they of whom Christ complains, John v. 40. They will not come unto Him that they may have Life.

This



This, continued in, is the unpardonable damning Sin of the World in which we live, Men either keep from Christ, because they love their Sins too well to think of parting with them, or else follow the Pride of their own Hearts, and fly for Mercy to the inexorable Law of GOD, and are for making a Saviour of their own imperfect Righteousness—but may the Lord help you to renounce all your Sins with the deepest Abhorrence, to fly from them as from the Jaws of Everlasting Destruction! God has borne long with you, but He will not bear always: He hath declared that His Spirit shall not always strive with Man. Gen. vi. 3. Therefore now seek him while He may be found, call upon Him while He is near, Is. lv. 6. He hath been graciously pleased to add this Opportunity also to the many you have already had, when at sundry Times and in divers Manners he has been calling to you to Repent and turn from the Evil of your Ways, beware of trifling any longer with Him, remember what is written, Our God is a consuming Fire, Heb. xii. 29. and again Heb. x. 31. It is a fearful Thing to fall into the Hand of the living God: should you fall into His Hands as He is a Sin-avenging God, you are undone for ever! Be-willing then to hear the glad Tidings of that Grace of God which bringeth Salvation, to

receive it as it is offered freely to the Sinful Sons of Men, that you may be delivered from the Bondage of Corruption into the glorious Liberty or the Children of God, Rom. viii. 21.

This little Book will be a Means of shewing you the Way to escape, if you peruse it as you ought, in deep Humility of Spirit, and in Prayer to God for a Blessing on what you read: Take heed how you slight what you here meet with, for on your Acceptance or Refusal of the Truths therein contain'd, depends no less than your Welfare here and for ever.

That God may give every Reader a teachable Mind, and that He may open their Hearts to receive with Meekness the engrafted, Word which is able to save their Souls, James i. 21. is the sincere and earnest Prayer of,

Your Affectionate Minister

in CHRIST JESUS,

Dec. 10.

1760.



M. M.

Compassionate Address. &c.

DE A R immortal Sou's ! will [you permit a Friend of yours to speak to you a little about your highest and everlasting Concerns ? It may be no-body has spoken to you about them a great while ; and I fear you will not mind them, without being earnestly and frequently spoke to : And is it not a pity, that you should sit still and neglect a great Salvation and glorious Eternity ? Eternity, did I say ? Who can mention Eternity without Admiration, and Fear, and Trembling ? Ah, dear Souls, Is it not ten thousand Pities, that for want of Knowledge, and Wisdom, and Care, you should lose the Time of Life, and lose a Day of Grace, and plunge yourselves into eternal Destruction ? Who can bear the Thoughts of it ? Who can choose but sigh and weep, to think, that thousands and thousands, that now live merry and jocund in a careless World, will e'er long be turned into Hell, with all them that forget God, and obey not the Gospel of our Lord Jesus Christ ! O that mine Eyes were Fountains of Waters, to run down Day and Night, for the Multitude of ignorant, profane, ungodly Souls that dwell in our Land ! What Crowds of them are every where to be found ! How are our Cities, Countries and Families filled with loose

oose, wanton, hardened Sinners, that will not hear, and will not learn the Things that belong to their endless Peace ? How many Families live without Religion, and without the Word or Worship of God, and mind nothing but the World, and Vanity, and Sin from one Week's End to the other ? What Numbers are there of wicked Souls, that live in Rioting and Drunkenness, in Chambering and Whoredoms, in Hatred and Strife, and Envy, in Cursing and Swearing, and Uncleaness, and never consider what the dreadful End of all this Sin will be ? How many thousands are there that live without conscientious hearing and reading the Word and Will of God, without serious Prayer to God, without solemn Thoughts, whether there be a God, to be worshipped or no ? Or whether there be a Mediator between God and Man, or no ? Or what the Mediator is, or where he is, or what he is doing ? Ah, poor perishing Mortals ! What will become of you ! Where will you in a little Time appear, if this Course hold ? Give a Friend, yet a Stranger, leave to bemoan and bewail your woful Condition ! O sad Day that brought you into the World, if in such a Condition you should go out of it ! Woe to you that ever you were born, if you put not on Wisdom, Repentance, and Holiness before you die ! I beseech you, open your Eyes and Ears ! Hear the Word and Truth of God, and see the Things that he hath revealed ! Behold the Love and Compassion of the blessed God ! Behold the Mercies and Grace of the Son of God ! Behold the



the Glories of Heaven, and the Sorrow of Hell! Behold the endless Life and endless Death that God hath set before you! O, the Stupidity and Deadness of worldly sensual Souls! How grieved and pained am I for you! Grieved to think of the Joys that you forfeit and scorn; pained to think of the hellish Anguish and Woes that you are running into! And how much more grieved and pained should I be, had I more Love to you, and a more clear and lively Belief of those Reports that are in the Word of God? I should then more restlessly cry out, *my Bowels! my bowels!* Jer. iv. 19. How do they yearn over you! How are they disturbed and distressed for you, my Brethren! And will ye not pity yourselves? Have you no Concern for your own Welfare, or for the Deliverance of yourselves from eternal Wrath and Ruin? Alas, would you have God to save you against yourselves from eternal Wrath and Ruin? Alas, would you have God to save you against your Wills? Or bring you to that Heaven that you will not like, or love, or seek? O, that I could help you to see your Case! And that I could do something to pull you as Brands out of the Fire! Alas, how does your Destruction hasten! And though you sleep and dream away your Life and Time, your *Damnation slumbers not*, 2 Pett. ii. 3. What will you do when God shall say of you, *It is a People of no Understanding; they will not understand the Things that belong to their own Peace and Salvation; and therefore he that made them, will not*

not have Mercy on them : and he that formed them, will shew them no Favour, Isa. xxvii. 11

Ah, wretched Sinners ! Do you consider this ; who will save you, or can save you, if he that made you will not ? Will any one shew you Favour, if he that formed you will not do it ? Whose Power is greater than His ? And whose Goodness and Mercy is greater than His ? Whose Bowels of Compassion are more tender than His ? And will the Time come, when He will shew you no Mercy, and no Favour ? O dreadful ! What will you do when the great Day of his Wrath is come ; where will ye hide in the Day of his severest Indignation ? How can ye bear that Wrath that breaketh the Mountains in Pieces, and burns down to the lowest Hell !

How shall I bespeak ye ? How shall I pour out my Love to you, my Concern for you and my Lamentations over you ? O, that you were wise ; wise for Eternity, and for Salvation ! Come, set down and let us reason together. What are you doing ? And what have you been doing since you were born ? what sort of Heart and Life have you ? what Spirit are you of ; whether are you going ? what will be the End of these Things ? what sort of World do you think to appear in next ? where will your Abode be for ever and ever ? Ah, poor Wretches ! do you think to eat and drink away the Time of Life, to sleep and trifle away the fairest Seasons that God lends you, and then conclude, that all will be well, and God and Heaven will be yours at last ! Desperate
De-

Delusion ! What Sin or Lust, what Villian or Devil put it into your Minds ? Never believe it, that without Faith, and Repentance, and Holiness, you shall ever see God, or enjoy the Company of the Blessed : O, that you would be reconciled to Wisdom ; to that Wisdom that the Word of God will teach you ; that you would be reconciled to true Seriousness and Godliness ! Rouse up your Reason, and Sense and Judgment ; throw away the foolish Con- ceits and wicked Presumptions of this World ; apply your Minds to something good, and heavenly, and divine ! For your Soul's Sake ; for the Sake of your eternal Welfare and Hap- piness, let me beg you to think a little, and ponder on such Things as these.

S E C T. I. *Serious Considerations.*

1. **B** *Et think ye what ye are.* What, know ye not your own selves ? Are you so intent upon Things without, that ye can never look within, nor consider your own Beings ? Are ye not curious, excellent Creatures ? Do you not see a great Variety of Creatures lower than you, such that seem to be made on Purpose for you, and for your Use and Service ? What else are the Birds of the Air, the Beast of the Field, and the Fish of the Sea and the Rivers ? Are you not much better than they ? furnished with great- er Excellencies and Powers ? and who made you to differ ? who gave you more Knowledge and
Judg-

Judgment, and Conscience ? who put the Sheep and Oxen, and other Cattle in subjection to you ? Was it not some great Creator and disposer of all Things ? Was it not some great Lord that is good to Man, and prepared him a well furnish'd World to dwell in, who made these curious Bodies and excellent Souls ? these Bodies of such good Shape, and of so many Parts and Vessels ? who made this Head and Brain, that thus governs the Body, and guides the Motions of it ? who made the Stomach to receive the Food, and digest it, to nourish the whole Body ? who made the Lungs to breathe and blow, and the Heart to receive the Blood, and pour it out again into all the Members and the Limbs ! how wonderfully are you made ! who formed this Soul that gives Life and Motion to the Body ; that knows, and judges, and remembers ; that is capable of noble Services, and of great Joys and Miserie ? O foolish, unthankful Mankind that so forgets itself, its Original, and Creator ! Alas, how stupid and sleepy have you been all this while ? How have ye lost your Thoughts, and Minds, and Souls, amidst the Cares, and Vices, and Noise of the World ? and how dead and lost have ye been to your Master, and to all the Love and Service that you owe Him ?

2. *Consider who God is !* How high and great and glorious he is that made you, and ordained all these Things ! He is indeed the high and lofty One, that inhabits Eternity : so great and vast is he, that the Heaven of Heavens cannot contain Him ! So bright and glorious is He, that the purest, brightest Angels cover their

Faces

Faces before Him ! Look up to the Heavens, and consider the Wisdom and Power that shines there ! what wonderful Wisdom and Power was that, that made this Firmament and Sky, which hang over our Heads, that made this glorious Sun that shines by Day, that made all these thousands of Stars that look down upon us at Night ! Look round about ye upon the Earth, and see the Wisdom, Power and Goodness that dwells there ! what Riches and Stores are there ? Grass and Herbs for the Cattle ; Beasts, Birds and Cattle for Men ; Seas and Rivers to water the Earth ! O that Men would praise the Lord for his Goodness, and for his wonderful Works to the Children of Men ! How great and good is that God that thus made and ordered all these Things ! How great is his Goodness, and how great is his Beauty ; and how great is his Holiness, and his Power ! And then how great is his Love and Favour, and also how great is his Justice, and Wrath, and Indignation ! Who would not fear and glorify Him ! How sad it is, that your Hearts are turned away from God ! that ye have no more Delight in Him, or Desire after Him ! How sad it is, that you should live so strange to that God, who can only make this World a Comfort to you ; and who alone can make you eternally happy !

3. *Think what the Law of God is !* The Rule that He hath given you to act and live by ! Has God made you fit to guide and govern yourselves ? And do you think He has given no Laws, to command, to direct you ? Does

he not justly expect Honour and Worship from you ? And has He not taught you how to worship Him ? Does your Conscience never accuse you, for having broken the Law of God ? Don't you find the Laws and Commands of God in your Bible ? Are not the chief of them summed up in ten Heads, or ten Commandments ? and summed up so, that you may the more easily remember them, and think upon them ? Yet when did you think of the Things that are commanded or forbidden there ? when did you find that God's Law is exceeding broad ; that it reaches the Mind, the Thoughts, and Consciences, and judges the Secrets of the Heart ! Alas, how little have ye loved your Duty and Obedience to God ! Do you think God has forgotten his Laws as much as you have ? and that He will never call you to an account for your Ignorance, Stubbornness and Disobedience to them ? Consider, That the Judge of all the Earth will maintain his Law, and will do right.

4. *Consider what Sin is.* 'Tis your Unsuitableness and Contradiction to the Law of God ; your Disagreement and Disobedience to God's good, and holy, and spiritual Law ; and if Treason and Rebellion against an earthly King deserves Death, what must be the Wages of Treason and Rebellion against the holy God ? What, will you bid Defiance to the Majesty of Heaven ? will you scorn his Wisdom, and Goodness, and Power ? What, will you trample upon his Mercy, and Patience, and Love ? Will you dare his

Ven-

Vengeance, and provoke him to his Face? Poor Souls! Think what you are doing: do ye think God will not hate Sin, and that he will not be revenged on all the Workers of Iniquity? how much Evil and Guilt is there in one Sin! And how much more in a whole Life of Sin! And how much more if you live and die in Sin without Repentance.

5. *Consider what Conscience is.* It will make you some Time or other consider! It will not always be choaked and silenced. Have you no Conscience? Would you have the World to know you have ~~done~~? How fit are you then to be turned out of the World? Have you no inward Shame for any thing you say or do? Can you lie without Conscience? Have you no Fear of God, no Reflection on yourselves, no Regard to the Law of God? Can you contentedly murder all that stand in your Way, or be unclean, or steal, or forswear, if you thought you should not be discovered? What Hearts have you? how unfit to live among Mankind? Does Conscience never accuse you? if you have a Conscience, how much worse are you than the Brutes! and that because you are likely to do much worse Mischief! If you have ~~no~~ Conscience, what is the Language and Meaning of it? Does it not tell you, that there is a holy and terrible God? that you have offended him, and want to be reconciled and to be at Peace with God? does it not tell you that you have Souls to be saved, and Work to be done for Eternity! Does it not tell you that Death is coming, and you are

unready, and know not what will become of you for ever ? Did you never feel the Pains and Pangs of Conscience ? If you ever did, consider how intraged and pained it would be, if God should open Conscience more, and set your Sins in order before your Eyes, and make you feel the Weight of them ! what a pained, troubled, restless Conscience would you then have ! It would give you no Rest Day nor Night ; it would be a constant Torture to you, and as a Worm that never dies : O stand in awe of your Conscience, see that it be reconciled to God, and purged from dead Works, that you may comfortably serve the living God !

6. *See what a sinful, woful World you live in !* If you did but know the Law of God, you would see it is a sinful World, continually breaking God's Laws, you would see how little of the Fear and Love of God dwells there, how little Aim and Design for God there is to be found, and that Sin and Ungodliness every where reigns. Can we wonder then, that God is angry with such a World as this, and that He sends Punishments, Woes and Plagues ? We find some complain of Poverty and Wants, some of Sickness and Pain, others of Shame and Reproaches : some are wronged and oppressed ; almost all have their Crosses, Disappointments, and Vexations, in one kind or other ; and Death at last infallibly comes, and cuts down all. And should we be fond of such a World as this ? A failing, withering World ! A vain, vexatious, dying

World

World ! Will ye not seek a better World than this ? Will you sell your Souls for this ? What shall it profit you to gain such a World as this, and then lose your own Souls, and perish for ever ? O what need have you to be saved from this present evil World, and set your Hearts, and Hopes, and Expectations upon a better.

7. *Consider what Religion is.* The Way of serving and pleasing God. Consider what the Christian Religion is, That Way of serving and pleasing God which is established in and by Jesus Christ, and which is taught to the World by him, and is contained in the Bible. Do you take Care to learn your Religion from thence ; or have you no Religion ? If you have none, are you not Hypocrites ? for do you not profess some Religion or other ? If you have no Religion, sure you have no Conscience ; and if no Conscience, sure no Reason, nor Judgment, but live like silly Beasts. If you have Religion, where is it ? from whence do you learn it ? from the Customs and Commandments of Men ? from your Parents and Education ? Alas, are Customs always good ? Is Education always agreeable to the Word of Christ ? Do you pretend to be Christians, and yet not know what Christianity is, and what it means ? Are ye Strangers to the Religion you pretend to be of, and by which you hope to be saved ? Do you think, that a Religion you do not understand will do you any good ? Or that it is enough to have the Name, and make a Noise about Religion, when you have none of the

Power and Practice ? How easy do poor Sinners delude their own Souls, and cheat them into eternal Darkness !

8. *Bethink yourselves who the Lord Jesus Christ is !* How oft do you speak of him, and yet not know him, or think of him ? What ! know ye not Christ ? Is he the Head and Author of your Religion, and yet not know him ! Are ye called by his Name, called Christians ! and yet not know who Jesus Christ is ? What do you think of him ? Is he God or Man, or both ? What are his Excellencies ? Or has he none in your Eyes ? What do you think of his Person, of his Office, Work and Design ? What do you think of his putting on our Nature, and coming into our World ? What do you know of his Life and Death, of his Miracles, and Righteousness, and Spirit ? What do you know of his dying for our Sins, and for our Redemption ; of his Rising from the Dead, and going up into Heaven, and sending down his Holy Spirit to convert and sanctify the World unto himself ! What do you know of his reigning and interceding in Heaven ; and of his designing to come again to judge this whole World ! O, blind Neglectors of your own Souls, that will not know and remember him that came to redeem and save you ! How will you look him in the Face, when he comes again !

9. *Consider what the Bible is.* The Book that God has sent you, to teach you the Way to Heaven, and Happiness, and Himself : the Book that is to make you good and wise ; yea, wise for Salvation. The Book that contains the Law of God,

God, and Gospel of Christ : The Law of God, and what he commands you, as your Duty, and Obedience, and Thankfulness to him : The Gospel of Christ, and the Way in which you are to be pardoned, and saved, and accepted with God. There you are told what God has done in the Creation, Preservation, Redemption and Government of the World : There you are told how God dealt with Man when he had made him good and happy : there you are told what God has done in sending his Son for the Redemption of the World ; and what the Son of God has done to redeem and recover us to God : There you learn how Holy Men have walked with God, and have been loved, and blessed by him ; and how evil Men have offended him, and have been cursed and punished by him. There you are taught how to believe, and repent, and obey, and overcome the World, and be eternally happy and blessed. O blessed Book, how it is slighted and despised ! O wicked World, that will not value and study, and learn the Book of God, the Word of Truth, and Word of Salvation ! O, the Patience of God ! that so bears with the World, that disregards and forsakes his Law and Covenant, his Will and Grace, discovered to perishing Mankind !

10. *Consider what Conversion, Repentance and Regeneration are.* It may be you often have heard the Name, but little know the Things : Do ye know what it is to be converted unto God ? Do you know what the Repentance is that sets your Heart against Sin, and sets it towards God ? Do you know what it is to be new-born

Born, or born from above? or to have a Heart and Mind renewed by the Spirit of God? Know ye not that you have need that a great Change should be made upon your Hearts and Consciences before you can be fit to enter into Heaven? See you not, that you must be mightily altered in Temper and Spirit, before you can be so holy as some others are; and before you can love God and Christ with all your Mind, and Might, and Strength? Do you not preceive how vain and foolish, how carnal, and worldly, and corrupt you are? Do you not see that you have need to be new Creatures, to have new Hearts, new Spirits, new Affections, that you may be such as the Word of God requires, and such as may be prepared for Death, and appearing before God! How long will you continue in your Sins? In the love and practice of Sin! How long will ye live Enemies and Strangers to God without Conversion or real turning to the Living God! Turn ye, turn ye, why will ye die!

11. *Consider what Ministers are, and what they are for.* Are they not to be Ambassadors for God, and to intreat you to return, and be reconciled to God? Are they not ordained and appointed to teach you the Way to God, and Life, and Heaven! and will you not hear them! will you not learn and receive from them, the Preaching and Instruction, that is for your Good, and the Peace of your Souls!

12. *Bethink ye what Baptism is.* Do you live in a Christian Land! And have you been baptized?

zed? and know ye not what Baptism is? Know ye not that ye were signed and sealed with Water? signed for God's Servants, and sealed in Covenant with him? Was not Water apply'd to you, to tell you that now you must be pure and clean, purged from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God? You were baptized into the Name of the Father, to oblige you to love the Father, and to be faithful in all Obedience to him: You were baptized in the Name of the Son, to oblige you to chuse the Son for your Redeemer and Saviour, and to be Followers of him to the Death: You were baptized into the Name of the Holy Ghost, to oblige you to accept the Holy Ghost for your Guide and Sanctifier, and to give up yourselves to the sanctifying Operations. And have you forgot and neglected all this? O perverse Souls! will nothing tie you to God! will no Bounds be strong enough to secure you to him? How sad it is, that so many Thousands that have been baptized to God and Christ, should be Slaves to Sin, and led Captive by the Devil! and that baptized ones, those that have been given up to the Father, and to the Blessed Son, and to the Holy Spirit, should at last be found among the Devils, and doomed to their Flames and Destruction!

13. *Think what Death is!* Think on it, for it is coming apace; it is well if it does not come and seize you before you have well thought of it. Will it not come and divide your Soul from the Body! will it not come, and cut down the Body

Body and lay it in the cold Earth ! O deluded, besotted Sinners, that will not think of that, or that will be here so shortly ! Who has bewitched you, that you should not prepare for such a Messenger, that is coming to carry you into another World ! How should I weep over dying Mortals, that will not think whither they are going ! O devilish, tempting World, that will not suffer Men to look and prepare for Death ! O cruel Sin and Flesh, that lull Souls asleep, and bind them up in Sloth and Darkness, till they are landed in endless Darkness and Despair ! Dear Friends awake, rouse up Sense and Reason, and bethink you where you will be in a little while ! How many Funerals do we see, and how many Mourners go about the Streets ! In how few days must your Faces be changed, your Eyes and Lips be closed, this warm and walking Body stretched out as a cold stiff Corps, and so confined up, and laid down in a dark Grave out of Sight ! And will you then be proud, and vain, and frothy, and gay, as you are now ! Dear Brethren, think of Death, and make all wise and holy Preparation for it !

14. *Think what heaven is.* But who can tell the Joys and Pleasures that are there ! O that you would be willing to go and see, and see them there ! How shall I adjure you to be good earnest for Heaven : Then you will find at last, that it was well worth all your Pain and Care. There is the Fountain, and all the Springs of Life, and Peace, and Bliss : there dwells the eternal God, in whose Presence

led, Fulness of Joy for evermore ; there dwells the
 that Lord Jesus, who will fill you with Happiness
 be by the Light of his Countenance: there dwell
 some happy Angels, and there the holy Souls
 you that are gone from the World, and are now
 made perfect, and will make you joyful. If all
 this will not make you strive for Heaven, in
 World good Truth, you deserve never to come thi-
 e former. Shall Heaven, and all its Inhabitants be
 despised by you ! Beware how you thus for-
 ness like your own Mercy !

and 15. *Consider what Hell is.* Consider, that you
 Hell may not come there. God make you willing
 to escape these Torments ! What Tongue can
 so well, or Heart conceive the Sharpness, and Se-
 verity, and Length of them ! There is the A-
 bes brode of the Devils, and damned Spirits, that
 there hated and cursed by the holy God : and
 how great is the Power of his Wrath, and the
 down Weight of his Fury ! How dreadful, doleful,
 and terrible, must his Justice, and Indignation,
 and Revenge be ! The Worm is there that
 will never die ! The Fire is there that will never
 be quenched, the Lake of burning Brimstone,
 that flames and torments for ever and ever !
 and howling are there Night and Day !
 there weeping and wailing, and gnashing of
 teeth ! There Pains and Stings of Conscience !
 be the Horror, Anguish, Confusion, and De-
 ill fair ! Lord, ever save us from that Place of
 Pain and Torment ! Make us willing to be, and to
 all this, all that is needful to save us from the
 Wrath to come ! Sit down, poor Mortals, and
 think ye, what if ye should be in Hell, be-
 Fulne fore

fore this Month is ended ! How inconceivably ye
 sad will your Cases be to all Eternity ! And
 why not you as well as thousands that are there
 already, and thousands more that will come
 there hereafter ? What do you more than do
 others ? How little Care do ye take to prevent
 Damnation ? Awake, all You that have Souls
 to be saved ! For God's Sake, for those precious
 dear Souls Sake, have a care of running
 into the Woes and Flames of Hell !

16. *Consider for the Lord Jesus Christ's Sake*
consider the Day of Judgment. The Day when
 all Mankind must be doomed to their eternal
 State and Abode. A blessed Day ! O doleful
 Day ! The most blessed that ever came to some
 the most doleful that every was to other
 Who can tell the Sorrows, or the Joys of
 that Day.

A Day, which one would think, should con-
 tinually keep the World in awe. How will you
 guilty Sinners, look the Judge in the Face
 How will you do, when the Arch-Angel
 Voice and Trumpet shall open your Graves
 and startle you there, and draw you for us
 appear before all the World ! How will ye
 able to behold all that Company ! How will
 your Consciences then bear you out ! How will
 you endure to have your Names called over
 your Accounts called, your Talents of Time
 and holy Means and Mercies reckoned for
 What Account can you give of what you have
 been doing in the Body, ever since you were
 there ? How will you bear the Judge's Voice
 and the eternal Sentence he will pronounce

ably ye that forget that Day ! Ye that will not Remember that the Lord is coming, and coming here to Judge the World in Righteousness !

Now, beloved Brethren will you think a little on these Things ? Are they not Things fit and worthy to be thought of ? Will not the Meditation of them do you good ? Will it not tend to make you better and wiser, more fit for Death, and a better World ? The Lord help you to understand, and love the Things *Sake* of your Peace.

What Knowledge have you got ? Is it not very small, and lame, and lifeless ? Does it set you upon the Love of God, upon praying to Him, and keeping his Commandments ? If it does not, what is it good for ? Will such a Knowledge, or such a Faith, save you ? It may be, you sometimes repeat the *Creed* (or the *Confession*) and the *Lord's Prayer*, and the *Ten Commandments* ; and do you understand them, and love the Truths, and Requests and Duties contained there ? Can your Minds go long with the Words ? or do ye say them by rote, for as Parrots, without knowing the Meaning ? Give me leave to examine you in these Things a little ; let me help you to look into your own Hearts, and see what Knowledge or Darkness is there : what Evil, or what Goodness is there : Let each of you then, that reads this, seriously and honestly examine yourselves upon these three Parts of Christianity, and answer.

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SECT II. *Self-Examination derived from the Creed.*

1. **I** *Believe in God, the Father Almighty, Maker of Heaven and Earth.* Do I believe there is a God? How much Atheism dwells in my Heart? How little have I lived as if I did believe that there is a God? How ready have I been to say in my foolish Heart, There is no God; or else to wish that there was no God! How loth am I, that there should be a God! Loth to be troubled with Religion and Godliness! How glad should I be, If I might live as I list, and not be called upon to fear and worship God! Alas, how little have I known and believed the Nature and glorious Perfections of God, his Purity, Light, Wisdom, Power, and Love? How little have I considered, that he is such a Father as has an Eternal Son; that he is Father of Angels and Men, by making them so like himself; that he is Almighty, and can do whatever he pleases; that he is Maker of the wide and beautiful World that we see? How oft have I seen the Heavens and never thought on him that made them? Seen the Sun, and Moon, and Stars, and never thought on that Wisdom and Might that framed them, and placed them there? How oft have I seen the Earth and Seas, the Mountains and Rivers, and never thought on the great Creator? How oft have I seen the Meadows covered with Grass, the Fields with Corn and Grain, and never remembered that good God who made all these Things? How oft have I seen the Beasts and Cattle

Cattle, the Flocks and Herds, and not considered who made them, or whether they were once made or no, or who gave them into the Possession of Men? If I have believed these Things, how vain and ineffectual? how dead and unthankful has all my Faith been?

2. *And in Jesus Christ his only Son our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary.* When did I consider all this, and endeavour to understand it? Do I really believe that there was such a Person in the World, as Jesus Christ? That about seventeen hundred Years ago, he lived in the Jews Country, call'd *Canaan*; that there he was born particularly at a Town called *Betlehem*; that there he preached and did abundance of mighty Miracles, went up and down doing good, instructing Sinners, and saving Souls? Do I believe that he is the Son of God in such a manner as no other Men are; that he is the eternal Son of God; that he is the eternal Word and Wisdom of the Father, and with him the Maker of all Things that are made! that he is therefore Lord and Heir of all Things; equal to the Father in every divine Perfection and Attribute? Have I believed, that this blessed Son of God, for us, and our Redemption, took on him our Nature, was united to such a rational Soul as we have, and to such a Body of Flesh, and Blood, and Bones as we have? Do I believe therefore, that he is both God and Man, in two distinct Natures, and yet one Person, one Redeemer? Have I considered, that he is justly called Jesus, that is, Saviour, because he

he must, and will save his People from their Sins? And justly called Christ too, that is, Anointed ; because he is appointed and prepared of God, to be the Saviour of the World ; and that he his the Messiah, the great Deliverer, that was of old promised to the Church of the *Jews* ? How great and strange is it to believe, that the human Nature, or the united Body and Soul of Jesus Christ, were formed by the Power of the Holy Ghost, in the Virgin's Womb ! that they were conceived there ; and so, that he was brought forth, and born of a pure and holy Virgin ? Have I known and pondered and believed those Things concerning Jesus Christ ?

3. *Who suffered under Pontious Pilate, was crucified, dead and buried, and descended into Hell.* Have I believed this strange Report ! Have I considered the great Compassion and Love of the Son of God, who would sorrow and suffer for us ? Have I considered what he suffered, and for what he suffered, and how great his sufferings were, and for what End, and Use, and Purpose ? He suffered all his Life long ; was born to Sorrows and Grief : he suffered from God, from Men and Devils : he suffered from private Persons, and from the Ministers and Magistrates and Courts of Justice ; all were Enemies to him, who came to bear our Sins, he suffered from the *Jews*, his own Countrymen, and from the *Gentiles*, that were Strangers to him ; particularly he suffered under the Government, and in the Court of one *Pontius Pilate*, one that was a *Roman*, and was sent by the Emperor of Rome,

to be Governor of the *Jews*, who were then under the Power of the *Romans* : This *Pontius Pilate* declared *Jesus Christ* to be innocent, and yet delivered him to the *Jews* to be crucified to be nailed by Hands and Feet to a Tree, and there to hang in Pain, and Hunger, and Shame, till Life could last no longer : a reproachful Death this was, to hang with Thieves between Heaven and Earth ; A cursed Death this was, pronounced accursed by the Law of God. And then, when he was Dead, he was taken down from the Cross, and laid in the Grave : all this he endured for our Redemption ; that he might redeem us from Sin, and Death, and Hell, and from the everlasting Wrath and Curse of God. O how hard is it to believe this Love, and Grace ; that the Son of God should suffer, and bleed and die for such a poor worthless, unthankful Sinner ! Lord, increase my Knowledge of *Jesus Christ*, and of him Crucified ! Lord increase my Faith !

4. *The third Day he rose again from the Dead.*

How great a Piece of Divine Doctrine is this : that *Jesus Christ* should rise again from the Dead ! that his Soul should return from Paradise : and be united to the Body again, and enter with it upon an eternal Life ! How great a Confirmation is this, that our Lord *Jesus Christ* was the Son of God, was a Light and Teacher sent of God, and so was owned by him, to be the Saviour of the World ? O excellent Truth ! Is *Christ* risen ? then he has conquered Death, and

will give his Servants the Victory? Did he rise from the Dead and the third Day, that is, the third Day from his Death? that must be the first Day of the Week; for all the *Jews* Sabbath, (which was the seventh Day and our Saturday,) he lay in the Grave. Did he rise on the first Day of the Week? How honourable is that Day! how pleasant should it be to me to think of our Saviour's Resurrection from the Dead!

5. *He ascended up into Heaven, and sitteth on the Right Hand of God, the Father Almighty.* How highly is our Lord Jesus Christ exalted! how high is he in the Favour and Love of God! Is he gone to Heaven? Alas, how little have I thought of the Heaven to which he is gone? How great and glorious is the Company there? Surely there is one kind Friend, since our Lord Jesus is there! Is, he at the Right Hand of God? How happy is he after all his Sufferings and Sorrows? For at God's Right Hand are Pleasures for evermore, O that I could think of Heaven more, since Jesus Christ is there! That I could set my heart and Affections on Heaven, since he is there! Surely, he will remember his Servants, and speak a Word on the Behalf of his Beloved, since he is sat down at the Right Hand of God.

6. *From thence he shall come to judge both the Quick and the Dead.* Will Jesus Christ come again: he that suffer'd, and was crucified, and slain, will he come again? He that is set down at the Right Hand of God, will he come again to this World? Surely he has some great Work to do; How great is it? to Judge the

the whole World ! O, who is able for such a Work ? Who can remember the Thoughts, and Words, and Deeds, that have been in the World from the Beginning of the World to the End of it ? Who can know all Men's Hearts, and Designs, and Aims ? Who can know all the Thoughts and Languages that have been in the World ? Who can tell all the Men, and Women, and Children, that have been in the World, and will be to the End of the World ? All this does Jesus Christ know, or he cannot judge the World in Righteousness. Alas, how little do we think of this ? How oft do we mutter over this Belief, without thinking and believing that Jesus Christ is coming to judge the World ? What will become of the Dead, when they shall be called to an Account ? What will become of the Quick, or those that shall be found alive, when Jesus Christ comes ? What will they do, when the Earth shall quake under them ; when Flames shall fly round about them ; when the Heavens shall open over their Heads, and they shall see the Son of God come with all his Angels, and with mighty Power and great Glory ? Why is the World so sleepy and secure ? how little have I believed that Day ? how little fitted and prepared myself for it ? What shall I do then ? and where shall I appear ? in what Condition shall I then be ; how shall I bear the Judge's Face, and Voice, and Sentence ? Lord teach me to prepare for that Day !

7. *I believe in the Holy Ghost.* Did I ever bethink myself who the Holy Ghost is ? If not, how can I profess to believe in him ? Have I heard
and

and considered whether there be any Holy Ghost or no? If I have, who is he? Surely he is one that is excellent and pure, since he is call'd *Holy* one that is in himself invisible and immortal since he is called *Ghost* or *Spirit*? one that is a Person, since I must believe him and trust him, and a Divine Person too, since I must believe in him for spiritual and everlasting Blessings; must believe in him, as in God the Father, and the Lord Jesus Christ. Do I believe the Holy Ghost, and the Things he has revealed in his Scriptures! for holy Men of God spake as they were moved by the Holy Ghost, Do I believe in the Holy Ghost? Surely I should remember the Work that he has to do; for the Work of Sanctification, and making me meet for Heaven? Have I been baptized in the Name of the Holy Ghost? Surely I should remember my Dedication to him, should honour and serve him, as one to whom I had been devoted. But alas, how little have I remembered, and regarded the Holy Ghost, the Holy Spirit of God!

8. *The Holy Catholic Church.* This Church I am to believe, tho' I believe not in it; I place not my Hopes, and Trust, and Confidence there, but in the living God. I have often heard of the Church, but what is it? It is something pure, and devoted to God, for it is holy. So then, that which is not holy, seems not to belong to the Church: and then, they that are not holy, are not properly of the Church. Alas, how many that call themselves Christians, are cut off from this Church? And surely it is not in the Compass of it, a little narrow Thing.

'Tis

'Tis Catholick, 'tis Universal and General ;
 'tis not like the *Jews* Church confined to one
 Land, or Country, or People ; it is spread
 into diverse Nations and Countries. So then
 it should seem, that all who are holy in any
 Land or County belong to the Church of
 God. What a goodly Company is that ? Well
 may I believe, that there is such a Church as
 that, since God will have a Seed to serve him ;
 and Christ will see of the Travail of his Soul,
 and bring many Sons to Glory.

6. *The Communion of Saints.* Who are these
 Saints ? Are there any such now in the World ?
 I sometimes hear of Popes making Saints and
 sometimes I hear the Name cast upon People
 by way of Contempt, as if they were not what
 they profess, or to be as if it were scandalous
 to be a Saint : And yet I must believe there are
 Saints, and that there is a Communion of them.
 Frequent mention is made of them in Scripture
 Who then can they be ? Can they be any other
 than true Christians ; they that are Lovers of
 God and Christ ? They that are holy, are Saints.
 Then all the Members of the Holy Catholick
 Church are Saints. Happy Company that is
 made up of Saints ! Surely these should own
 one another as Members of the same Body and
 Church, and as belonging to the same Lord
 and Head : They should love one another, re-
 lieve, and succour, and pray for one another,
 surely they should help one another in the holy
 Way to Heaven.

10. *The Forgiveness of Sins.* And will God indeed forgive Sins? How unwilling are Men to forgive Injuries done to them? how glorious is God, who might demand the full Punishment of our Iniquities! is there Forgiveness with God? O how glad should such a poor Sinner be! one that is so laden with Corruption, and Sin, and Guilt; one that has such an evil, wicked Heart and Nature! one that is prone to Unrighteousness and to Disobedience. as the Sparks fly upwards! one whose Life has been so Idle and Vain, so far from the Law and Love of God! and will God forgive me? what need then have I to arise and go to him for his Forgiveness? Woe to me, that ever I was born, if God will not forgive me, and pardon me! how should I study, and seek his Forgiveness, and study the way in which it may be found? Upon what score will God forgive me? How will his Justice be cleared and satisfied, and glorified? There is a Mediator, with him, a great High Priest, that has presented him with an atoning Sacrifice, and has poured out his Soul an Offering for Sin! This is the Son of God, who has by himself purged away our Sin: and so we have Redemption, even Remission, or Forgiveness of our Sins, thro' his Blood. O that I might now heartily repent of my Sins, and turn from them to God, and embrace Jesus Christ the Saviour, and so go to God for his Forgiveness of all my Sins!

11. *The Resurrection of the Body.* Must this Body be raised from the Dead! What! when it has lain rotting divers Years in the Dust; and when no Man can tell where the Parts of it

What? O what vast Knowledge must find them
 What? What mighty Power must put them to-
 gether, and give them Life? What! must all
 the Graves be opened? Must all Men's Bodies
 be raised! What a vast Number will then meet
 together! Who believes this Report? Who
 strives by all Means to gain a happy Resurrec-
 tion from the Dead? O, that I might mortify
 the Lusts of the Body; that I might keep it
 chaste, and pure, and clean, that it may have
 a blessed Resurrection! that I could believe
 this Article more, and live in the Expectation
 of, and Preparation for the Resurrection of
 this Body!

12. *And the Life everlasting.* Amen. What!
 Is there another Life after this? a Life that is
 everlasting, and will never end? What does the
 foolish World think of? How inconceivable is
 an endless Life? how inexpressible, whether it
 be spent in Torment! Tho' an endless Life in
 Torment is rather called everlasting Death.
 How afraid am I to die, and yet how little do I
 fear everlasting Death! how negligent of ever-
 lasting Life! What will it be to live forever
 with the blessed God, and with the blessed Sa-
 viour, and with the blessed Angels; with the
 Holy Catholick Church, when it shall be made
 O blessed? with all the Saints, when they shall be
 in a blessed Communion? What a Life will this
 be! O that I had all this while more believed
 this Life! Blessed God evermore teach me
 the Way to this Life! *Amen.*

Thus, Brethren, have you considered how
 you have believed? have ye believed in vain?
 have

have ye not believed with such an idle, lazy Faith that will do you no good, and will not save your Souls? such as St. *James* speaks of, that is without Works of Obedience and Holiness, and is not much better than the Faith of Devils? O how deceived and disappointed will many Christians be, that have believed no better!

S E C T. III. *Self-Examination derived from the Lord's Prayer.*

AND have ye prayed any better than ye have believed? Have not your Prayers been as dead, and empty, and heartless as your Belief? You say, you *believe in God the Father Almighty*: but when do you go down upon your Knees, and humbly and seriously pray to your almighty Father? when did you, and where did you solemnly and heartily honour and worship him, and pour out your Souls before him? It may be you sometimes say the *Lord's Prayer*, or hear it said by others; do you understand it? and does your understanding Heart pray over the Petitions and Contents of that Prayer? Are your Hearts cast into the Mould of that Prayer? Are they fitted and prepared according to that heavenly Prayer? Therefore let every one examine himself, and his Mind, and try and see, if that Prayer, and the sacred Petitions of it, are written upon his Heart. Consider, and reflect thus:

Our

OUR Father which art in Heaven, hallowed
 be thy Name. How little have I con-
 sidered that God is Father of the World, and
 particularly of Mankind ; that we are the Off-
 spring of God, having been made in his holy
 Likeness ! and that God is still providing for
 and taking Care of Man ? that he gives us our
 Life, our Breath, and our All ! and that he is
 our Father by Redemption too, having sent his
 Son to redeem and save us ! O how high and
 glorious is God, who dwelleth in Heaven ! but
 how little do I think of his Throne and holy
 Habitation, when I come before him ! how lit-
 tle do I think of his Honour and of his Perfec-
 tions, when I come to pray, that his Name may
 be hallowed ! how great is his Name, and how
 great Things are signified thereby ! his Name
 surely signifies to us his Greatness and Majesty,
 his Attributes and Glories ; but how little have
 I been concerned for the Name of God, or for
 any Thing whereby he makes himself known !
 How little have I cared whether his Name be
 known on Earth or no ! or whether his Excel-
 lencies be made known to Man or no ! or whe-
 ther his Gospel be spread in the World or no !
 Alas ! how hypocritically have I prayed, that
 his Name should be hallowed and sanctified,
 when I have so little cared for his Name, and
 Honour, and Glory ! Is it my Heart's Desire
 that Religion should flourish, that Men should
 sanctify God in their Hearts, and make him their
 Fear and their Dread ? how else can I pretend

to pray, *Hallowed be thy Name* ? How little has my Heart accompanied this Petition !

2. *Thy Kingdom come.* Do I love God's Kingdom ? and would I have it to come into the World ? Surely where God reigns, Godliness must reign ; and would I have godliness to reign ? Then how holy must our Towns and Countries be ? Then we must have more Reading and Preaching than we have now ; more and better Praying and Singing of Psalms, than we have now : and shall I like that ? Am I not ready to think we have too much of that already ? Have I not been ready to think, we have too many Sabbaths, and Fast Days, and Thanksgiving Days already ? and what should we have if God's Kingdom should come ? Surely this Petition is little considered. Can I neglect Godliness myself, and despise it in others, and yet pretend to pray, *Thy Kingdom come* ! Am I ready to wonder, what makes People be so strict and solemn sometimes, in and about Religion, and yet do I pray, *Thy Kingdom come* ? How holy must God's Kingdom be ! How holy must Men be, when they are hearty Subjects to God ! How holy will the Kingdoms of this World be, when they are become the Kingdoms of God and of his Christ ? How holy will Princes, and Magistrates, and Ministers, and Masters of Families then be ? The Kingdom of God is Religion and Righteousness, Peace and Joy in the Holy Ghost, and have I desired these Things ! Lord forgive me, that I have so often ignorantly and hypocritically mentioned this Petition, and that

that my Heart gives my Mouth the Lye, when I say, *Thy Kingdom come!*

3. *Thy Will be done on Earth as it is in Heaven.* Alas! If I love not Godliness, and the Kingdom of God, how can I pray, that God's Will may be done on Earth, as it is done in Heaven? God's Will is just, and holy, and pure God's Will is, that we put away all Sins, and Lusts, and Corruptions: God's Will is, that we should deny all Ungodliness and worldly Lusts, and live soberly, righteously and godly in this present World. And have I desired all this? O how much the contrary! How have I served the Will of the Flesh, and the Will and Humour of a sinful World! How have I served the Will of the Devil, and of wicked Company! And how many more do I see do so too, that seem to run thro' this Prayer with a deal of Devotion! O the Deceit and Guile that lies in our Hearts! How is the Will of God done in Heaven? It is done perfectly, joyfully constantly there; but how ready have I been to resist and contradict his Will; to resist and refuse the Love and Graciousness of his Will, the Holiness and Righteousness of his Will; the Authority and Justice of his Will? How ready to repine and murmur at his Providence? to rebel against all the Discoveries of his Will? Lord pardon that I have no more loved and liked thy Will! and that I have not more sincerely and uprightly prayed, *Thy Will be done on Earth, as it is in Heaven.*

4. *Give us this Day our daily Bread.* And have I sought and looked for Food and Provisions

at

at God's hand? Have I not rather expected them from my Money, from my Parts and Skill, from my Labour and Industry in the World? But how little have I considered that my Estate and Money, my Parts and Skill, my Health for Labour and Industry are all from God! He can curse my Estate and Substance; he can soon blast by Parts and Health, and Business, and soon turn me out of all, and deprive me of my daily Bread. All things depend on him and his Pleasure. The Rich and the Poor meet together in the World, and he is the Maker of them both. If I have my daily Bread, God can take away its nourishing Virtue; can take away my Stomach, my Taste, my Appetite and Digestion, so that neither Food nor Physick shall do me any good; so that all my Dependance must be on God, every Blessing must come from him, must be sought and craved from him. What need have I then to go to him every Day, and beg the Mercies and the Bread of every Day, and thereby own my daily Necessities, and by daily Dependance, and Reliance on the God of my Life.

5. *And forgive us our Debts, as we forgive our Debtors.* Sin has made me indebted to God, indebted to his Holiness, and Justice, and righteous Law; a Debt I can never pay with Safety and Salvation; the Wages of my Sin is Death everlasting Death, under the Wrath and Curse of God. Wo to me for ever, if that Debt should be demanded of me, where shall I then be! I must be cast into Prison and Judgment, into the Prison of Hell, I must seek and get a Pardon

Pardon and Forgiveness, or else I am undone; for there is no contending with God, no justifying of myself before him; I must confess and bewail, and beg his Pardon; and there are Hopes of Pardon, and room for the Prayer of Faith, since there is a Mediator and Peace-Maker with him, a great and worthy Advocate, even Jesus Christ the Righteous, who is a Propitiation for our Sins.

Through him I go to God, and beg, that for his Sake he will blot out all my Iniquities: And that I may be made meet to be pardoned by him, I must put on a forgiving Spirit toward others. And yet how little have I considered that, in the putting up this Prayer? How oft have I come before God with an uncharitable, malicious Heart, with envious and revengeful Designs! and yet had the Impudence to pray, *Forgive us, as we forgive our Debtors*: or, *As we forgive those that trespass against us*. O the Guilt and Deceitfulness of the Heart—The many hypocritical, lying Prayers that are put up to God! Lord, teach me to take Heed to my Spirit, and pray better!

6. *And lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.* O how little have I thought of Temptations of the World, in which I live? I have been ready to think it a good pleasant World, rather than an ensnaring tempting one. Little have I consider'd the Temptations of Riches, or Poverty, of Trade and Business, of every Relation and Condition of Life: Yet how soon and how ea-

sily does every thing draw me from God, and my Duty to him ! Little have I thought of the tempting Devil, that is continually going about to ensnare, and deceive, and devour. O how much Evil is there in the World ! Evil of Sin, and that provokes God ; Evil of Sorrow and Punishment, that God inflicts for Sin. How much is there in mine heart, which God might deliver me up unto : With what an humble, sensible Heart then should I come, and pray to God, not to lead me, or deliver me into Temptation ! (My evil Heart is ready to betray me into Temptation :) And that he should save me from my Sins, and from deserved Judgment ; and that he would please to lead me to his heavenly Kingdom.

And as I should pray, so should I praise God : I should admire his Greatness and Goodness, should bless his holy Name forever and ever. But how little has this been the Temper of my Heart, the Design of my Mind, the Business of my Life ! How much have I received from God ! how little have I returned to him ! how little lov'd him, or thank'd him for what he has done for my Soul, or for my Body ! how ready should I be to ascribe to him the *Kingdom*, who is Lord of all ; and the *Power*, who orders, and manages, and disposes all ; and the *Glory*, for whose Sake and Pleasure all things are, and were created and ordained ? *Amen.*

Thus consider what you have prayed, and how you have prayed ; and how little you have prayed with the Heart, and Spirit, and Understanding.

standing. And is this the praying that will please God, or will obtain any Blessing from him, or do you any good? O the vain, loose, customary, heartless Prayers, that are used before the holy God, and that in Christian Countries, by professed Christians, and under the Words that the Lord Jesus himself has taught!

S E C T. IV. *Self-Examination derived from the Ten Commandments.*

AND have you observed the Will of God any better than you have prayed to him. If Prayers should be lived over, how little have you lived according to your Prayers! What Obedience has God had from you? Have ye thought on his Commandments? Have ye thought on your Ways, and turned your Feet to his Testimonies? O the Sinfulness and Rebellion of Mankind! That Man, who was made in the Image of God, should be now unreconciled to God, and to the Law of God, and to that sanctified Obedience that is due to God!

Come then, Christians, call yourselves to an Account; consider how you have minded the Will and Law of God? Will you not obey him that made you? him that knows what is for your good, and commands you nothing but what is for Peace and Happiness? Is God so good, and will not you love his Law! will you not love the Way of Life and Joy! How good is God, not to leave you in the Dark concerning

ing his Will, but to declare it so freely and plainly in the Bible, and to comprehend briefly in ten short Commandments, that he that runs may read them, and he that has a weak Head may remember them! They were of old given to *Moses* by God, and by *Moses* to the Church of the *Jews*; and afterwards expounded and given by *Jesus Christ* to his Holy Catholick Church. Now try yourselves, your Hearts and Ways, according to these Commandments.

God speaks them, for he is the Law-giver, and he enforces them by such a Preface as this, *I am the Lord God, that brought thee out of the Land of Egypt, out of the House of Bondage.* So he brought up his antient People the *Jews*: *Egypt* was a House of Bondage to them: there they were held in cruel Slavery and Misery: so the World is the Devil's Captive. We are by Nature Heirs of Wrath, and Hell, and Destruction. The Devil is ready to tyrannize over us. Sin makes us its Slaves: and when it has done, pays us our Wages in Death and Hell: but God has visited us in Mercy, has sent his Son to redeem us from the House of Bondage, and to recover us to Heaven and heavenly Rest. How worthy is the Lord, this *Jehovah* to be my God! How just it is, I should chuse him for my Father, my Lord, and Law-giver, my eternal Happiness! How am I bound to love him, to serve him, and keep his Commandments?

1. Thou shalt have no other Gods before me.

There can be but one God, and he is All-sufficient and Almighty, able to make me eternally happy. Whom then should I love and serve, but him; to whom should I pay Homage Adoration, Worship, Prayers and Praises, but to him? To whom should I resign, and devote, and dedicate myself, but to him? But O the Atheism of my Heart! How long have I bid the Almighty depart from me! How long have I refused the knowledge of him and his Ways! How unwilling have I been to take him for my God, to love and honour him as my God, to serve and glorify him as my God! O the Idolatry of my Heart! How many Idols have I set up there, in the Room of my God! The World has been an Idol, and has reigned there: my Earthliness, my Worldliness, and Covetousness is Idolatry: the Flesh has reigned there: the Lusts of my Flesh have been my Idols: they have been served and pleased, while my God has been diserved, and displeased, and disregarded. Sin has reigned over this Soul and this Body, which should have been presented as a living Sacrifice to the living God. How much Idolatry have I committed, even before God's Face! He has stood by, and looked on, while I forsook him, and laid out my Love, and Affections, and Desires, upon Things displeasing, and contrary to him. How guilty am I of breaking this Command, and unable to stand before him upon that Account!

2. Thou

2. *Thou shalt not make to thyself any graven Image, or the Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or in the Water under the Earth. Thou shalt not bow thyself down to them, nor serve them; for I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and shewing Mercy unto thousands of them that love me, and keep my Commandments.* Does God declare himself jealous in this Commandment? What Regard ought I to have thereto! Shall I dare to provoke the Lord to Jealousy? Am I stronger than he? What Care then should I have of the Worship I present to him! Alas! why should I presume to worship God according to my Fancy and Imagination? I am not so well acquainted with his Nature and his Perfections, as to be fit to appoint a Worship for him. He is a Spirit, and a God of Light and Holiness, and so must be Worshiped in Spirit and Truth, and with a Holy Heart. But what Ordinances of Worship will please him, he must determine. He is a glorious, boundless Spirit, of whom no Image, no Picture can be made. How vain and heinous is then the Presumption of those that pretend to Worship him by Images, Pictures, Statues, and such Devices of their own! That I may beware of their Corruptions, how ready must I be to consult the declared Will of God! to consult the Practice of our Lord Jesus, and his Apostles, lest I should bring Iniquity upon my House and Family, and should

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perfect that Mercy, that God keeps for the
 thousands that love him, and obey his Com-
 mandments.

3. *Thou shalt not take the Name of the Lord thy
 God in vain ; for the Lord will not hold him guilt-
 less, that taketh his Name in vain.* And how
 miserable are they, whom God will not hold
 guiltless ! whom he will condemn as guilty at
 his Judgment ! And yet how little has this over-
 whelmed my Heart, and drawn me to fear the great
 and dreadful Name of the Lord my God ! O
 how apt have I been to play and sport with his
 Name, how apt to cry out in the Use of his
 Name, to make certain Appeals to him, in say-
 ing, *O God ! O Lord ! Lord save me ! Lord bless
 me !* without thinking on him, whose Name I
 then used ! and without pretending to pray se-
 riously to him at that time ? How inconsiderate-
 ly and irreverently do I mention his Titles, his
 Attributes, his Words and the Names that sig-
 nify his Perfections ! how vainly do I use his
 Name, even when I profess to pray, and cry
Our Father, which art in Heaven ! how pro-
 fanely do I swear by his Name, even in taking
 a lawful Oath before the Magistrates : How lit-
 tle do I remember the Greatness and Holiness
 of that Searcher of Hearts, to whom I then ap-
 peal ? how much Sin lies upon us, both up-
 on the Account of common Oaths, and also up-
 on the Account of more solemn Oaths, taken
 in Courts before Judges and other Officers !
 How ignorantly, rashly, falsely, and profane-
 ly do Men swear ! Lord, pardon all this Guilt,
 teach Men to repent of it ! and teach me to
 honour and fear, and love thy Name !

4. *Remember the Sabbath-Day to keep it holy. Six Days shalt thou Labour, and do all thy Work; but the seventh Day is the Sabbath of the Lord thy God; in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor the Stranger that is within thy Gate: For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh-Day: Wherefore the Lord blessed the Sabbath-Day, and hallowed it.*

How holy should all my Time be! it is given by God, and given for great and good Works. How wisely and graciously has God divided my time! some is more immediate for him and for my Soul; some for my Body and the Affairs of this World: How liberal is God to allow me six Days for my worldly Business! and to take one in seven to himself! How just should I be to God, and gladly allow him his own Day! and just and wise for myself, in well-spending the Time that God has given me! But, alas Lord, how can I look back upon my past Time and Days, without Grief and Repentance! how much dear and precious Time have I lost: how much has been spent in Ignorance and Folly of Childhood! how much has been lost in Idleness, and Games, and Company-Keeping! How wise and good is God's Command, that six Days I should honestly Work and Labour! Had I followed this Commandment and Counsel, how much more rich, and healthy and honest, and useful had I been, than I am now! Will God forgive all the Laziness, and Negligence, and Vanity of my Life? O my ill-spent Time

Time, that can never be recovered ! O the happy, pleasant Days that I have lost, and can never regain ! How swift is Time, and how much Work have I for it all ! How shall I want it, when I come to die ? May I learn to value it more, especially the Day and Time that God has ordained for himself, and for the Good of Souls !

But, alas ! how ready have I been to alienate it from him, and to spend it in Idleness, or worldly Business, or vain Visits, and Mirth, and Chat ! How little hath God been served on that Day, or my Soul benefited by it ! How many Sabbaths have I lost, which will be put down to my Account ! How little Good have I gain'd by them all ! How little do I love God, and how little thank him and praise him for Creation and Redemption, since I am so soon weary of that Day, that is to remember both ! May I more thankfully remember the Lord Jesus, and his Resurrection, and so more gladly and holily observe the Lord's Day, and take care that all my Family, and all within my Power should set that Day apart for the Lord !

5. *Honour thy Father and thy Mother that thy Days may be long in the Land which the Lord thy God giveth thee.* And is not Life desirable ? How good is God to add Promises to our Duty, and to add the Promises of the Life that now is, as well as that which is to come ? But little has this Promise prevailed with me to keep this Commandment : Undutifulness is natural to me : this Pride of my Heart makes me despise my Superiors. O the Power of Sin,

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that makes us stubborn and ungrateful, even to natural Parents, to Father and Mother? No Wonder then, we are contemptuous and disrespectful to other Superiors and Governors, either in Church or State. How excellent is relative Duty to those we stand related to, whether Superiors, Inferiors, or Equals! May I learn it better, and bring my Heart to the Observance of this necessary Command!

6. *Thou shalt not kill.* One would think this were an easy Commandment. Who can think of murdering a Man? But whither would the Naughtiness of my Heart carry me! What's the Meaning of those Passions that are so apt to rise there? What would be the Issue of Anger, and Malice, and Envy, and Hatred, if they were not seasonably stopt? How many Murders are committed thro' such Passions as these! May I look after my own Heart, and mortify all such Corruptions! But have I not wounded, murdered my own Soul? How oft do I run into Sin, and so into eternal Death? How little have I cared for its Life, and Peace, and Salvation! Have I not also been guilty of murdering other Mens Souls? ready to draw them to the same Sin and Destruction? ready to hinder them from repenting and turning unto God? The Lord save me from the Guilt of Self-murder, and of Soul murder!

7. *Thou shalt not commit Adultery.* But; alas how unclean is the Heart! and our Lord says, Adultery may be committed there. Unclean Thoughts, and Wishes, and Desires, are Adultery before God. How much Fornication and
Adul-

Adultery then is committed, that the World does not know of ! How addicted is Youth, especially to unclean, unchaste Thoughts, Words, Gestures, Actions, Songs, and Signs of Lust ! How much Iniquity lies upon us, through the Breach of this Commandment ! how many are the Lusts and vile Affections of the Soul ! And who then can stand before the heart-searching God !

8. *Thou shalt not steal.* Neither from God nor from Man. But how hard is it to be willing to give all their Dues ! We are ready to rob God of his Honour and Time, and what he justly expects and demands from us. And how many Temptations entice us to secret Frauds, and Thefts, and Cozenage ! How many Deceits are used in Trade ! false Wares and Goods are put off instead of right and true ! How much Guilt is there in Weights, Measures, Balances, and Modes of Trade ! how much engrossing of Commodities, to impose upon the Publick ! How much skrewing and pinching poor Men in their Wages and Hire, in order to get their Labour and Work for little or nothing ; How many ways are there in breaking this Commandment ! I may not forget the Apostle's Admonition, who says. *That no man go beyond [or over-reach] or defraud his Brother in any Matter, because the Lord is the Avenger of all such, as we have forewarn'd you and testified ;* 1 Thes. iv. 6.

9. *Thou shalt not bear false Witness against thy Neighbour.* How just a Law is this ? How unjust is it for me to take away another's good Name ? his Interest, his Usefulness, his Trade and Livelihood may depend upon his good Name : I must

therefore beware, that by whispering, backbiting, or open Reproaches and Railing, I do not spoil my Neighbour's Reputation and Fame ; especially if I am call'd before the Magistrate to bear Witness, I must be very cautious, as I must confess the Crimes that I have seen committed, because the publick Good requires it, so I must dread to say any thing false against my Neighbour then, for then I may bring his Estate, his Family, his Life into Danger, and commit many Sins in one.

10. *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any that is thy Neighbour's.* O if I could keep this Commandment, how easily would all the rest be kept ! If the desires of my Heart were all regular, and just, and good, how ready should I be for all Obedience ! But unruly Lusts and Affections possess my Soul, the constant Effects and Fruits of original Corruption and indwelling Sin ! This makes me repine at the Providence and Disposals of God ; makes me disquieted and discontented with the Lot and Condition that God assigns me ; makes me imagine that other Folks State and Condition is better than mine ; and then I am prompted to covet their House or their Lands, their Wealth, and Cattle, and Goods ; and this is an Inlet to abundance of other Sins. May I see the Corruption of my Nature, and lament it before God ! What need is there of the constant Practice of Self-denial and Submission to the just Will of God ! How should I study

the World ; and not Contentment only, but Thankfulness too ! How much have I more than others ! and how good has God been to me all my Days ! How many Snares and Temptations have I been deliveted from, and how many may I be delivered from, if I could but be content, and see the Goodness of God ! while they that covet to be rich, fall into divers Snares and Mischiefs, and pierce themselves through with many Sorrows ! *Lord, incline my Heart to thy Testimonies, and not to Covetousness !* Pf. cxix. 36.

Thus examine thine Heart and Ways by God's Precepts—Poor Sinners, compare yourselves, your Consciences and Practices with the Law of God ! and then you will see that God is holy, and his Law is holy, reasonable, and good, but you are ready to drink in Iniquity like Water : you will see how unable you are to keep this good and perfect Law, how inclined and prone you are to break it in Thought, Word, and Deed ; you will then see, how unable you are to stand before God upon the Account of Sin and Rebellion against him : you will see, that there is no Robm to expect or hope to be justify'd by the Law ; there can be no Appeal to that, for Trial of your Innocence, Obedience, and Righteousness before God : If God should try you for Life by the Rule of this Law, you are lost for ever ; the Law will condemn you ; every Commandment will pronounce you guilty : the Threatning curses you ; *for Cursed is every one that continues not in all things that are written in the Book of this Law to do them.*

You will then see the Need and Use of the Gospel, which is to bring in another Way of Justification and Life: you will see the Need and the Use that there is of the Lord Jesus, who is *the End of the Law, for Life and Righteousness to them that believe*: you will see the Reason and Use of Faith in Christ, whereby you are to receive, and embrace, and accept the Lord Jesus for your Redeemer and Saviour, for the Lord your Righteousness, to free you from the Curse and Condemnation of the Law, and to be the Ground of your Reconciliation, Acceptance, Peace and Life with God. If out of a pure and penitent Heart, you have Faith in him, and an unfeigned Liking of him, and consent that he should be yours, and you his, his Blood will cleanse you from all Sin, and give you Favour, and Friendship, and Joy with God.

S E C T. V. *Enquiries relating to the Gospel of Christ.*

WHY then will you not come to the Lord Jesus, that you may have Life in him, and by him? The eternal God has committed the Distribution and Bestowance of eternal Life to him, and hath borne this Record, That whosoever hath the Son (the Lord Christ, the Son of God) hath, and shall have everlasting Life: Why is he so despised, and disregarded in the World? He came from Heaven to teach us the Way thither, and to that eternal Life: he was sacrificed and slain, to save us from Sin and Death.

Death, and procure for us eternal Life: he rose again from the Dead, to shew us that there shall be a Resurrection, and an Entrance into eternal Life: he is ascended and gone into Heaven, to tell us where eternal Life is, and to assure us, that in following him, we shall also ascend into eternal Life: he sent down his Spirit to enable his Apostles and Ministers to preach about the World eternal Life: he has brought Life and Immortality (eternal Life to light and view) by his heavenly Gospel: he continually gives his Spirit to sanctify and prepare Souls for eternal Life: he means to come again from Heaven, to bestow upon his few faithful Servants eternal Life: he has prov'd to the World, that God has so loved us, that *he has given us his only begotten Son, that whosoever believes on him should not Perish, but have everlasting Life*: and yet poor sinning, perishing Mortals will not come to him for Life; will not admire and value, and seek eternal Life; will not take Means and Methods that lead to eternal Life? will not walk in that appointed, holy Way, that will bring them to eternal Life; will resolvedly prefer the vain Things of this World, and the Pleasures of Sin, before the Joys of Heaven, and eternal Life.

And now, Men and Brethren, and Fathers, what shall we say to these Things? What shall we say to you, that are so loth to enter into Life? Pray consider, what would you have God do, or the Lord Jesus do, or the Holy Ghost do, or Ministers do for you?

1. What would you have God do, more than he has done? He has brought eternal Life down

to your Doors ; offers it to your Minds and Hearts, and Acceptance, but you will have none of him, and none of it. What shall he do now ? Shall he take away your Bibles, your Ministers, your Light, your Helps towards Heaven ? Shall he leave you as much without Bibles, and Sabbaths, and Sermons, as the *Turks*, and *Heathens*, and wild *Indians* ? What will you do then ? If few are saved now, certainly fewer will be saved then ; or if God leaves you the Bible, and his Ordinances : may he not justly say, You shall have Eyes, and not see ; Ears, and not hear ; Hearts, but not understand and consider ? May he not now say, You shall not be converted, nor healed, nor pardoned, but marked out for eternal Destruction and Damnation ? Alas ! my Brethren, will you provoke God again to repent that he made Men on the Earth ! And will you grieve him at the Heart ? Shall he repent that he has made you, and formed and fashioned you with so curious a Body, and so noble a Soul, which you use only to sin against him, and provoke him to the Face ? Would you have God repent that he sent his Son to save you, and shew you the Way to eternal Life ! O how dreadful will be the Issue of your continually offending him, and despising his Goodness, and Mercy, and Love !

2. What would you have the Lord Jesus do more than he has done already ? Would you have him bleed and die again ? Would you have him wounded and bruised for you again ? If he should be served so again, it will do you no more Good than his last Sorrows and Sufferings

have

have done ; you would continue the same unkind, untoward, unthankful Souls, as you are now. And do you think all your Folly, and Lusts, and Sin, is not displeasing and grievous to him ? Do you think he is not well acquainted with all your Unkindness and Undutifulness, with all your Contradiction to him, and to his Love and Blood ? No thanks to you, if he is not wounded with Grief, and broken in Heart. Do you think if he was on Earth, in the Condition that once he was, that he would not mourn and weep over you, as once he did over hard-hearted *Jerusalem*, when he cried out, *O that thou hadst but known, in this thy Day, the Things that belong to thy Peace ! But now they are hid from thine Eyes !* Will you do nothing but grieve and offend the good and gracious Saviour ! What will he do for you when he comes again ? Will he not *laugh at your Calamity, and mock when your Fear cometh ?* will he not certainly execute the terrible Judgments upon you that you are wilfully deserving at his Hand ?

3. What would you have the Holy Ghost do ? How long shall he be grieved and vexed by your Unbelief and Hardness of Heart ? Would you have him turn to be your Enemy ? Would you have him leave you, and deliver you up to your own Hearts Lusts ? Alas ! what will become of you then ? You will soon run into all Ungodliness, till you have sinned yourselves into Hell. How easily can he open your Consciences, and set your Sins in all their heinous Colours before your Faces, till you have no Rest, Night nor Day ! till you chuse Strang-

ling and Death, rather than Life ! and till you taste that Confusion and Despair, that is the Beginning of eternal Torments.

4. What would you have poor Ministers do ? Would you have them go on in their Work, or leave it off ? If you would have them leave it off, how can they for Pity ; even for Pity to your poor perishing Souls ? It was Pity and Compassion that made many of them undertake the Work : it pitied them, to see such Numbers about them lie dead in Trespases and Sin : it pitied them to see so many ignorant, foolish, careless Souls, neglecting God and their great Salvation : such Pity as this brought them into the Service, and made them willing to try by all Means to save some : and now must they all leave off the Work that they have begun ? Shall there be none to speak for God, and for Christ, and for Heaven, and Holiness ? Must Ministers believe, and yet not speak ? Must they believe the Word of God ; believe there is a Heaven and Hell, and eternal Judgment, and yet have never a Word to say to poor Sinners, to warn them, or counsel, or persuade them to lay hold on eternal Life ?

Or would you have them go on ? But how shall they be able, when they see no Good done by their Work ? Your Unbelief and Unprofitableness spoils all. And will you break their Hearts ; What Wrong have they done you, that you make them look sad and melancholy, and drooping from Day to Day ? Alas ! little do you know the Grief that you cause to good Ministers ! You make them ready to throw away their

Work, ready to accuse themselves for venturing upon it, and ready sometimes to accuse the Providence of God, for laying it upon them: and yet would you have them go on? O cruel Friends! How can we go on with a sad Spirit and a pained Heart, from Week to Week? O cruel Brethren! that will not be converted by us! will not be persuaded by us to turn, and live, and serve the living God! Time was, when Ministers had their Joy and Pleasure in the Success of their Labours, in the Conversion and Edification of Souls: but now we must sit sorrowful and discontented; *Israel* will not be gathered; the Sinners of Mankind will not return and be saved.

Ah! dear Souls! how shall I bespeak ye? How shall I make any Impression on you? Are you resolved you will not read this Letter; or if you do, that you will not think on it, or regard it? No wonder you will not, since you will not mind nor regard the Word of God: How shall Man, a little sinful Dust, expect to be heard, when the eternal God may not be heard? But how then shall I mourn over you? Will weeping for you do you any good? I hope I should then be willing to weep Tears of Blood for you, if they would but help you to Heaven and to eternal Life. But alas! the Saviour has wept over and over, and ye will not hear: he has sweat Drops of Blood trickling down to the Ground, and ye will not hear: he has poured out his Soul unto Death, and yet ye will not so hear and see, that ye may live.

Now dear Souls, what do ye think of these things? Will ye not arise now, and go to your

heavenly Father! Will ye not bethink yourselves
 of living better, and spending your Time better
 for the future? This Letter can do but little to-
 wards it. but Books enough there are in the
 World, that might be Blessings to your Souls;
 happy is our land in store of good and pious Books
 of all Sorts and on all Subjects? How diligent
 and laborious have Abundance of God's Saints
 and Servants been, in meditating and writing
 Books for us, and for the Good of our Souls.
 What Nation under Heaven can compare with
 us for Multitude and Variety of sound, sweet
 heavenly, practical Discourses? And is it not sad
 that they should not be made use of? As many as
 they are, do you want one more to invite
 and persuade ye to peruse those that are already
 written? *Take up and read*, said the Voice to
 St. *Austin* in the Garden. O learn to get more
 alone, and converse with a searching, quickening
 edifying Book! How much Time is spent in
 Vanity, Trifling, and Sin! how much Time
 spent in Taverns, in Alehouses, Coffee Houses
 impertinent Visits, idle Games and Sports, that
 might be much better spent in a Chamber, or
 a Closet, with a good, serious Book! A good
 Book would help you to know God better, and
 to understand his Word better; it would help
 you to know more of Christ, and Heaven, and
 eternal Life: It would help you to know more
 of yourselves and Sins, more of your Hearts and
 Ways, more of God's Commands, and your
 Duty to him: it would teach you to love God
 and Man, to overcome the World, and live by
 Faith. It would teach you to hear better, and
 say better, to be holy in all Conversation, and

to be better prepared for Death and Judgment? How have good Men studied, and laboured and wrote, that they might do something to save your Souls! And shall all their Labours be lost? They would fain have you come to the same Heaven and Happiness, to which they are gone. And will you unkindly refuse all their Help and Labour of Love! Ah! poor Souls, what will become of you at last? How many, Helps, and Means, and Aids, have you to give an Account of, at the great, the last Day of the World! How many holy Lives of God's Saints and Servants have you seen, which should have quickened and encouraged you in the Way to Heaven! How much Time and Labour have they spent for you! How many great and holy, pleasant and profitable Works have they left behind them, by which they still speak to you, and preach to you, and give Warning, and Counsel, and Direction to you! Hear them if you will not hear us: hear the Dead, if you will not hear the Living. With what Voice and Language would they speak to you, were they to come again from the Dead? How earnest would they be with you to escape those Flames that they have escaped, and to enter into those Joys, into which they are entered! What Descriptions could they represent of the Love of God, the Grace of Christ, the Glories of the Blessed! But they must not: you must learn to live by Faith, as they did, and to trust the Word and Truth of God as they did: you must *follow them through Faith and Patience to inherit the Promises.*

SECT. VI. *An affectionate Paraphrase
on these Words, Why will ye Die?
Ezek. xviii. 31.*

HOW can you, without a melting Heart, see and hear those compassionate Words of the good God, saying to you, *Why will ye die, O house of Israel?* The House of *Israel* was the Church of God, the Company of those that had the Book of God, the Covenant and Ordinance of God among them; and yet God asks them, *why will ye die*, and be lost for ever? Supposing him asking you the same Question, you professed Christians; you that now belong unto the *Israel* of God: *why will ye die?* Why will ye sin on, and refuse Mercy and Peace, and run yourselves wilfully unto eternal Death and Damnation?

Consider, and meditate the Extent and Importance of this Question! How many more are contained in the Bowels of it, or may be drawn suitable thereto? Many serious weighty Questions may be asked you, upon every Word of the Question of the Text; as, 1. Upon the Word *die*, relating to that Death and Misery, that you are so willing to run into. 2. Upon the Word *you*, relating to the People and Folks that are here supposed so willing to die. 3. Upon the Word *why*, inquiring into the strange Reasons that move you to be willing to die.

I. *Questions on the Word Die.*

- (1) **C**onsider, what Questions may be proposed to you from the Word *Die*? Why

will ye *Die* ? What is this Death as you are so ready to continue and bring upon yourselves ?

1. Why will you continue spiritually dead ? Dead in your Guilt, and Trespases, and Sin ? Dead in your Ignorance, Unbelief, and Hardness of Heart ? Dead to God, and to Religion, and all the Ways of God ? Is there no such thing as spiritual Life ? no Inclination and affection of the Soul to God, and Heaven, and Goodness ? Is there no such a thing as Communion and Intercourse with God ? What does the Gospel then signify, that professes to lead you to such high and heavenly Communion and Enjoyments ? Is there no such thing as a Conversation in Heaven ? what mean then all the holy, heavenly Lives of God's Saints ? Do they not declare plainly, that they seek a better Country ; that they have Hopes, and Hearts, and Joys above ? And will you be Dead to all these ? Dead to Christ, and Heaven, and the Happiness of Saints ? And will you be alive only to Sin and to the World ; to the Lusts of the Flesh, and the Pride of Life ? O why will ye continue dead to all that is Good, and Holy, and Divine !

2. Why will ye refuse the Author of Life, the living God, that gives Grace to his Saints, and Glory to the Blessed ? His Spirit gives Life ; the Light of his Countenance gives Light and Joy ; With him there is the Fountain of Life and Peace. Why do ye put him thus to Complain *My People will have none of me ?* none of my gracious, quickening Presence ! They will not come to me that they may have Life. Why are ye unreconciled to the God of Life, and why will ye Die, O house of Israel ?

3. Why do you reject and refuse the Way of Life: the good Way, that will bring ye safely unto eternal Life? God has shewn you that Way. The Path of Life he hath made known to you. His Law is good, and leads to Life. His Commandments are everlasting Life. Holiness is spiritual Life, yea, it is eternal Life begun. Why do ye hate that Life and stand at a Distance from it? Why do you starve, and wound, and ruin your Souls? And why will you Die, *O house of Israel*?

4. Why will you imbitter your own Death? Your natural Death that is approaching apace? You cannot prevent it indeed, but you may make it more bitter and more dreadful. What a terrible Death will you die, if you die in your Sins! a Death far unlike that of the Righteous! They go to sleep: they die in Peace, and go to joyful Rest with God; but you die under the Curse and Wrath of God; under the Hatred and Anger of God. What Poison and Stings do you put into your Death! How ghastly and frightful will the King of Terrors look upon you? What Pains and Racks will be in your Consciences, when ye are to leave the World? Is not Death, of itself, sad and grievous enough, but you will make it worse! Why will you chuse the most terrible Passage out of the World? and why will you die, *O House of Israel*?

5. Why will ye venture upon unspeakable, endless Death? Ah! dear Souls! do ye know what the Wages of Sin are? Do ye know what the Power and Wrath of an offended God are? Do you consider what it is to lie under the weight of

of his Frowns, of his Terrors, and fiery Indignation for ever? O that you may never know by your own Sense and Experience! But are ye not running into those Flames? Are ye not destroying yourselves, and bringing Damnation on your own Souls? Pity yourselves! hasten out of the Jaws of everlasting Death! For *why will ye Die, O House of Israel?*

II. *Questions on the Word You.*

(2) **C**ONSIDER what Enquiries arise from the Word *you*, in this sacred Expostulation, Questions relating to the People and Persons, here supposed thus willing to die: Why will *you* die? *you* that come under such Characters and Consideration as these—

I. You that are such noble, rational Creatures, why will you die? You that are the Beauty and First-born of this World and Creation? You that are such Products of Divine Power and Skill. How curiously and wonderfully are you framed and wrought! You may each of you say to the great God, *Thy Hand, have made me, and fashioned me: In thy Book were all my Members written*; when as yet, none of them were drawn out and figured. Read the History of your Creation, and see if there is not good Reason to argue the Case with you. Why will ye die? *God made Man* (the Body of Man) *out of the dust of the Field*. A curious Body, you see; he has made it, composed of many curious Parts; fit for many curious Motions, Employs,

and Exercifes; fit to be the Companion and Habitation of a noble Soul. And will ye destroy fo curious a Body? Is it not enough that it muft difsolve and lie rotting in the Grave for many Years; but would you alfo have it lie rack'd and tortur'd in Hell for evermore? God then breath'd into Man the Breath of Life, a living Spirit: Whereupon he came a living, always living, or immortal Soul. And fhould immortal Souls die and perifh under the Wrath of God? You are knowing, rational Creatures, and will you die? You can underftand what Death is, and can know how to efcape it. You can forfee it and fear it, and haften from it. Let Brutes die, they know not what Death means, their Death is nothing in comparifon with yours. Let wild Beafis and Cattle die, they were made to be taken and deftroyed: *are not you of much more Value then they?* They cannot make an Atonement for your Sin, cannot ranfom your Souls: cannot be informed and inftructed as you are: they know nothing of Life or Death, nothing of Time or Eternity, nothing of a future State and World; *He teacheth you more than the Beafis of the Earth, and maketh you wifer than the Fowls of Heaven,* Job xxxv. 11. He has made you for noble Ends and Ufes, and why then will you die? You are capable of immortal Life and Joy. Is not Immortality written upon your Natures? Upon your Minds, and Memories, and Confcienfes? Let thofe Things die, whose Spirits muft go downward: but why will you die, whose Spirit muft

must go upwards, and must return to God who gave it ?

2. You that are put into a Redeemer's Hand, why will you die ? Know ye not that ye have been bought with a Price ? that the Lord Jesus died, rose and revived, that he might be Lord of the Dead, and of the Living ? Is he your Lord ? and is he Lord of Life ? and why will ye die ? Has he brought you into his Hands, that he may prove and try you, and yet will ye die ? Is he willing to respite the Curse of the Law for a while ; willing to try you with Patience, and Mercy, and Counsel for a little Season ? Does he set you in a State of new Trial and Probation, to see how you will act towards him, and how you will carry it to an endless Eternity ? and are ye resolved to abuse his Goodness, and to die at last ! Shall a Redeemer do ye no good ? Shall a Mediator be lost ; and all his Care and Love be forfeited ? O you redeemed of the Lord, why will ye die ?

3. You that have the Bible, the Book of God to lead you unto Life, why will ye die ? You that have the Words of Grace, and Words, of Life, why will ye forsake all, and run into eternal Death ? *What Advantage then hath the House of Israel above all other Nations and People ? Much every Way ; chiefly that unto you are committed the Oracles of God.* He has not dealt so with other Lands and Countries. How many large Nations on the Earth sit in Darkeness, and in the Shadow of Death ? Did you know how great a Part of this World is without the true Knowledge of God and Christ, surely you would

pity those that dwell there ; and surely you'd be astonished at the Providence of God, and be provoked to improve and employ your Bibles and your Light much more. God seems to wink at their Ignorance : but he deals not so with you : he calls you into marvellous Light ; brings Life and Immortality to Light unto you ; gives you leave to look into the Mystery of his Will, into the Mystery of his redeeming Love, ordained for your Glory : he gives you a Prospect into Heaven, into the most holy Place : gives you leave to see and contemplate the Things that Angels desire to look into. And shall the living Oracles be in vain ? Shall the Spirit of Inspiration be given to the Church in vain ? O you instructed, enlightened Souls, why will you die, and perish for ever ?

4. You that have Life so frequently and frankly offered to you, why will ye die ? Eternal Life offered you by the God of Life ? Are not they justly reckoned wilfully to die, that wilfully refuse Life, when it is set before them ? Can you say that Life, blessed Life has not been offered to you ? Will not your Conscience declare the contrary ? Will not the Bible and your Ministers witness the contrary ? Is not eternal Life offered you in the Covenant of God, and together with the Son of God ? In the Covenant of God, which is a Covenant of Life and Peace with poor Sinners, does not the God of Life there call to you, *Ho ! every one that thirsteth !* Ah, poor, indigent, dying Mortals, you that want all spiritual, saving Blessings, *Come you to the Waters : come to the Fountain of living Waters*

Waters, to the Fountain of Life, and Grace, and Glory! and *be that bath no Money*; no Merit, or Worth of his own, *Come, buy and eat, come,* and take freely; come, and receive, and embrace the Blessings of Life, and Peace; *incline your Ear,* (be not still dead and obstinate;) come to me, and I *will make an everlasting Covenant with you, even the sure Mercies of David.* And what are the sure Mercies of *David*? Is there not Life among them for evermore? How can ye despise the Covenant of God? Is not the Son of God, and Life with him offered unto you? Doth nor the eternal Father say, Here is my beloved Son, hear him: receive him: there is Life in the Son: *be that bath the Son, bath Life*: let him be yours, and all is yours; eternal Life; eternal Joy; eternal Bliss and Glory is yours. O poor Souls! why will you die, to whom eternal Life is so freely and kindly offered?

5. You that have a Saviour *standing and knocking at your Doors*, Rev. iii. 20. why will you die? what is the Mortal's Privilege in this Day of Grace! The Saviour *waits, and calls, and knocks.* How few Nations have him so near, and so loudly knocking at their Doors, as you have? How kind is his Voice, and courteous is his Carriage? Do you not hear him saying, *Open to me, my Beloved, open your Minds and Hearts to me, and I will come in and sup with you, and you with me?* And how richly will he entertain you with the Foretastes of glorious Life and Heaven? How frequent are his Messages of Love! how inviting are his Providences! How open are his Arms to
em-

embrace ye ! how full are his Promises, and how strong his Importunities ! And after all this will ye resolutely die, O House of *Israel* ?

6. You that have a divine Spirit still striving with you, why will you die ! a Spirit of Life in some Measure moving upon your Soul ! Is he not still leading you unto God, and Religion, and holy Life ! Does he not tell you, that now it is high Time to awake out of Sin and Sloth ; and Time to look after Life and Eternity ? Does he not put you upon repenting and turning unto God ! Does he not tell you of your Sins, and convince ye of your Unrighteousness, and Rebellion against God ! Does he not tell ye, that he is ready to stand by you, and help in all your Motions towards Heaven and eternal Life ? Does he not sometimes give you good Thoughts and Intentions, good Desires and Resolutions ; concurring with the Word of God many times, and make it good and sweet to you ? And shall all these works be lost ! will you alway grieve the Spirit of God ? will you reject him, till you have quite quenched his Motions and Operations ? O why will ye be so hardened against God, and Goodness ! and why will ye die, O House of *Israel* ?

7. You that have the Ministry attending you to call ye unto Life, why will ye die ? If those die, to whom the Messengers of God are not sent, and not allowed to behold the beautiful Face of them that bring the glad Tidings of Gospel Peace, yet why should you die, to whom they come with Words of Life and Joy ! They come to call you to Repentance, that you

you may live; come to call you to Faith in our Lord Jesus Christ, that you may have Life by his Name: come to call you to Reconciliation with God, that you may live with God for ever. And will nothing of this do, after all? Will you wilfully die?

8. You that have the great God urging the Case with ye, why will ye die? Do you know what it is to have the loving and living God pleading with you? He that spake it in Thunder, and Lightnings, and Earthquakes to the ancient House of *Israel*, comes in a mild compassionate Way to plead with you. He might tell you, you shall die, whether you will or no: he might tell you, you shall be lost and damned without Remedy; that it shall no longer be offered to your Choice, whether you shall live or no. But he pities you amidst your Sins and Folly, and condescends to reason with you, why will ye die? What Condescension and Goodness is here! Will the eternal God stoop to argue and plead with contemptible Dust and Ashes? Will he shew more Regard to your Welfare, than ye do yourselves! How will ye answer him? What Reason will ye give him, why ye are so willing to die, and to be deprived of his Presence and Glory? Does he call ye to live? Does he plead and intreat, that ye would be concerned for your Souls? And yet will ye die, O House of *Israel*!

9. You that live within the Compass of the Christian Church, why will ye die? you whose Lot is fallen within the Church of God? Since the Redeemer came into the World, of the two, it was more tolerable that the ancient House of *Israel*

Israel should die, than that you should. They
 that lived in the World, and in the House of
 God before the Mediator was born, their Death
 might be more excusable than yours; they had
 not that open Light and clear Discoveries of di-
 vine and heavenly Things that you have; the
 Church of God was then like an Heir under Age,
 deprived of many Privileges and Enjoyments
 you are admitted to: they were held under more
 Fear and Terror, under Types and Shadows,
 and dark Ceremonies, till the Time of Refor-
 mation. But when the Messiah, the Mediator
 came, the Times of Reformation came also: now
 more Light shines into the House of *Israel*;
 now Types and Shadows are fled away! now
 are ye allowed to behold the King in his Beauty,
 now ye see *Jesus*, for the Sufferings of Death
made lower than Angels, but now crowned with
Honour and Glory. You are call'd to take a
 large view of the Redeemer born into the World
 conversing in all Goodness and Holiness among
 Men; confirming his Doctrine with mighty
 Miracles; laying down his Life for your Of-
 fences, rising again from the Dead for your
 Justification, ascending into Heaven, taking his
 Place at the Right hand of God, interceding
 with the Father for such as you, and designing
 to come again with all his Angels and Saints at
 the *Last Day.* You are allow'd to look more
 into the Counsels of God, into the Ark of the
 Covenant, into the Court of Heaven, and the
 Company, and the Pleasures there. The My-
 stery that has been *hid from Ages and Generation*
 is made known to you for the Joy of Faith.

and for the Obedience of Faith. And yet will ye die? will none of their Things lead ye unto Life? you that are under the New Testament, under the Reign and Kingdom of the ascending Redeemer, why will ye die? you that are of the present *Israel* of God! Has not God provided *some better things for you, that they without you should not be made perfect?* *Heb. xi. 40.* and yet after all, will ye die for ever?

10. You that dwell in the purer Part of the House of *Israel*, why will you die? you that belong to *Judah*, rather than apostatized *Israel*; you, whose Lot is graciously cast within the Pale of the reformed Churches? how happy is your Portion there, unless you make it miserable by your Sin and Sloth, and Folly? How great a Part of the Christian World lies in doleful Ignorance, Superstition, and Idolatry! How many Kingdoms are enslaved to the Pope, and to the Errors and Abominations of Popery! How little do they know of the Person and Mediation of the Lord Jesus! How ready to set up other Mediators together with him! and to fly to the Intercession of Saints! How little are they instructed in the Merits and Fulness of his Death and Righteousness! in the Sufficiency and Power of the Sacrifice, by which he has for ever perfected them that are sanctified! Alas! how are poor Souls, in those Lands, cheated with Masses, and *Latin* Services, with the pretended Merit of Saints, and Prayers for the Dead, and Stories of Purgatory! and so are sadly led by the Blind into the Ditch of Death and Destruction! And are not they enough to be deceived and die?

Will you perish as well as they! you are brought into more Light; you are allow'd to see the Errors, and the Vanity, and Deceit of their Religion: And do not your Souls pity them? And do you not seriously pray, that God's Kingdom may come among them? If not, why do you pretend to be *Protestants*? Is the Reformation no Blessing to you? Is the Purity of the Scripture, and of heavenly Doctrines, no Mercy to you? you are called to search the Scripture themselves and to see with your own Eyes the Way to Life; You are taught the Way of Forgiveness and Pardon thro' the *Blood and Righteousness* of the Lord Jesus: You are taught the purer Worship of God; and yet will you die! O how sad! that *Protestants*, that Inhabitants in the Reformed Churches, should lose Heaven and their Souls, and die for ever!

II. You that live in the Land of *Great Britain*, why will ye die! that live in that happy Isle, that God has so loved, and chose to bless! O! what has the good God done for us! How soon did he send his Gospel hither, and how long has he continued it, and by what wonderful Deliverances has he preserved it! What mighty Works of Salvation have our Fore-fathers seen, and declared to us! What strange Revolutions and Acts of Divine Providence have we seen, and had Reason to admire; how oft have our Lives, and all our Enjoyments been endangered! But God has secured them! How oft have we escaped, as Birds out of the Hand of the Fowler! How few Campaigns and Summers past, but we have

abundant

abundant Reason to bless God for Deliverances, Successes, and Victories? And shall the good God thus shew, that our Lives are dear to him, and shall we lose them at last! shall he secure sacred Privileges for our Souls, and shall we lose them all! shall he watch over us for good, and shall we ruin all his Care and Watchfulness! O you indulged, saved, privileged Inhabitants of this Island! why will you die?

12. You that read this Letter, why will you die? If it be not worth your reading, throw it by, and take a better Book. If it be worth reading, is it not so, only because it calls you to consider what you are doing, and whither you are going? And will you not consider? Are you resolv'd to go carelessly on, like a Beast to the Slaughter? Will nothing move ye? no Considerations awaken you? Will you read, and yet perish and die?

Questions on the Word Why.

THEN let us ask you a few other Questions, such that may arise from the third Word in the Text, *Why, Why will ye die?* Let me enquire into the Reasons of this Will, or Wilfulness of yours. Have you any Reason to give the blessed God, who thus expostulates with you? Have you any Reason to give the Lord Jesus, when he shall come to judge the World, and when he shall ask you, *why would ye die*, and would not come to him, that you might have Life?

Life? Have you any Reason for one that would ask you in their Name, *why will ye die?* Let Conscience see and say, whether these that follow are any of the Reasons why you will die, and lose your Souls and Life for ever.

1. *Are you resolv'd that the blessed God shall have no Glory in your eternal Life and Salvation?* Are you such an Enemy to his Glory, that you intend he shall have none in you and by you? Have you heard how well-pleasing it will be to him to see you in Heaven? have you heard and read what his Son that came from Heaven has told ye! That the Father rejoices when a poor Soul is returning thither? that he is ready to call all the Family together, and say to them, *it is meet that we should rejoice and be glad, for this your Brother was dead, and is alive, was lost, and is found.* And are you resolv'd that you will not return to so loving a Father? that he shall have no Joy in you, no Comfort in your Salvation? Are you so fallen out with him; so unreconciled to him, that you are resolv'd he shall not be glorify'd in you? shall never see the Glory of his Wisdom, and Love, and Grace in you? O ungodly Soul! will you die out of Envy and Spite, resolv'd that the God of Heaven shall have no Honour, no Glory, nor Praise by you or by your Salvation?

2. *Are you resolved that the Redeemer shall have no Joy or Satisfaction in you!* Have you heard that the Father hath promis'd him a Seed to serve him? Have you heard, that he is to see of the Travail of his Soul; and to be satisfy'd? But do you mean, that he shall be disappointed in you

you? Do you resolve that in you he shall not see the Travail of his Soul; and that in you he shall never be satisfied? Are you resolved, that as far as in you lies, you will spoil the designs of his Death, and ruin all the Fruits of his *bloody Sacrifices*? Is it not your Aim to do all you can that he should die in vain, and pour his Soul an Offering for Sin in vain? Are you so displeased with him, as to be resolved that you will never sing the Song of *Moses*, and of the *Lamb*? that you will never give *Glory*, and *Honour*, and *Salvation*, and *Praise* to him that was *slain*, and redeemed you by his *Blood*, O cruel Souls! *why will you die!*

3. *Are you resolved that the holy Angels shall have no Joy in, and by your Company?* Have you been told, by a Messenger from Heaven, that there is *Joy in the Presence of the Angels over one Sinner that repents and live*? And are you resolved thereupon to blast their Hopes, and spoil their Joys? Do you envy their present Happiness, and reckon they have so much, that they shall have no more for you nor from you? Ah, poor Soul! what have they done to you, that you are so envious at their Bliss? Wherein have they deserved your Ill-will, and Spleen? What's the Matter you are so loth to let them have your Company, and Conversation in Heaven? What Fault do you find with those good Spirits, that you will not let them have that little Satisfaction and Solace, that may arise from your Presence and Society? Why will you deny them so small a Matter, or so great a Pleasure! And why will you miss of Heaven: And *why will ye die, O House of Israel!*

4. *Do you design that the Devil and damned Spirits shall have your Company for evermore? Are you more pleased with them than with the heavenly Society? And are you more willing to oblige and gratify them? What Service do you owe the infernal Spirits? Have you found their Company so good, that you intend to have it for ever? Have you found their Service so pleasant, that you will oblige them with your Company in those fiery Mansions? What have they done for you? Have they help'd you to some of the Pleasures of Sin? It may be they have; and will you therefore go and dwell with them in their Habitation? Have they help'd you to some Trade, and made you rich? It may be they have. There is a deal of Trade carried on by the Devil's Counsel; and many are made rich by the Way that he puts them into. You know what he offered the Saviour himself: he shewed him the Kingdoms of the World, and their Glories, and told him, *All these will I give thee, if thou wilt fall down and worship me*, Mar. iv. 9.*

And has the Devil given you any of these Things? and will you therefore die, that you may humour and gratify him? or have you made a Covenant with Death, and an Agreement with Hell? Have you (as some poor Wretches are said to have done) entered into a Contract with the Devil, to be his, and to live with him? Else, what is the Matter; and who hath bewitched you, that you should thus wilfully run in the Way to eternal Death and Hell?

5. *Is it not enough in your Eyes that Angels have sinned and died, but you must die too? They*
have

have died, as they are capable of *dying*. They are cast out of their Mansions of Life and Glory ! God spared not the Angels that sinned, but cast them down to Hell, to be reserved unto the Judgment of the great Day, 2 *Pet.* ii. 4. And are not these enough to suffer the Vengeance of eternal Fire ? Have you a mind to bear them company ? Are you willing to hear that dreadful Sentence, *Go, ye cursed, into everlasting Fire, prepared for the Devil and his Angels !* If the Devil and his Angels are enough to go into that Fire, why will you go there ? and *why will you die, O House of Israel ?*

6. *Is it not enough that your first Parents died, but you must die ?* Is it not enough that Death is brought upon you by Entail, but you must bring it upon yourselves also, by your own Folly and Wilfulness ? Know ye not, that by one Man Sin entered into the World, and Death by Sin ; and that Death passed upon all, forasmuch as all have sinned ? But alas ! poor Mortals ! is it not enough to have Death derived upon you from that one Man, [even from old *Adam*] but will you voluntarily bring heavier Destruction upon yourselves ? will nothing serve your Turn, but a resolute pulling down of Death and Destruction upon your own Heads ? Know ye not that God is now setting you upon a new *Foundation* ! He now offers to you Life thro' his Son, the second *Adam* ; and in the second Covenant, established upon better Promises. If you now die, you shall not die merely as one that sinned in *Adam*, and fall with him in his first Transgression ; but this will be your *Condem-*

demnation, that Light is come into the World, and Life is come into the World, and has been offered unto you, and you would not have it. *And will nothing serve your Turn, but a sorer Condemnation*; an aggravated Death? Are you resolved to die as Self-destroyers; and wilfully accessory to your own Death? Why will you die, O House of Israel?

7. *Is it not enough that the old World died, but you must die too?* How long liv'd was that World! how well stored with Inhabitants! How long-liv'd? Six or seven hundred Years was an ordinary Life. How well filled? The Earth surely was replenished abundantly. *The Earth was filled with Violence*, Gen. vi. 11. As if it were full of violent, bloody Inhabitants. But what a violent Death rushed in upon them all! *God spared not the old World, but brought in the Flood upon the World of the Ungodly*. And Death came with the violent, irresistible Water; no Shelter nor Refuge for poor Sinners, in Houses, Courts, nor Castles; no Refuge in Woods, or on highest Trees or Mountain Tops: no Refuge in Grotts, or Dens, or Caves of the Earth: Death sweeps down and washes away a whole World before it: and then, how fast did Souls die, as well as Bodies? then Hell filled apace: 'twas a World of ungodly ones. And how many then went hence to lift up their Eyes in Hell! And were enough to die? Thousands and thousands that went down to the bottomless Pit! Was it not enough that a World thus died, but you must add yourselves to their Number, and you must die too?

8. More.

8. Moreover, was it not enough that *Sodom*, and *Gomorrhah*, and other Cities of the Plain died, and dreadfully died, but you must die too? What a dreadful Death was theirs! *God rained upon Sodom and Gomorrhah Brimstone and Fire out of Heaven. And he overthrew those Cities, and all the Plain, and all the Inhabitants of those Cities*, Gen. xix. 24, 25. And how many might those Inhabitants be? Probably thousands and thousands. And what a Death was theirs? A Hell on Earth, Fire and Brimstone rained upon them out of Heaven: This was just like the Vengeance of eternal Fire. And are not these enough in your Eyes to die, but you must increase the Company and die too?

9. *Is it not enough that the old House of Israel should so generally die, but you must also?* Alas! how few of the old *Israel* of God were willing to enter into Life! You find the Prophets of God complaining, *Who hath believed our Report?* You find this Prophet pleading, *Why will ye die, O House of Israel?* You find the Apostle complain, that *Israel* would not be gathered; that the *Jews* the natural Branches were broken off through their Unbelief; that they were unwilling to accept of Eternal Life; that they put the Word of God far from them: so that *Wrath* was come upon them to the utmost; and they were sealed up unto eternal Death and Wrath. And are they not enough to die? especially when added to all the rest? Would you still increase the Number of the eternally dead? O, *why will ye die, O House of Israel?*

10. *Are the Number of the Saved like to be so great, that you will be none of that Number ?* Ah ! foolish Professors ! do you think that too many will get to Heaven ? You have heard indeed that there are thousands and thousands of Angels ; there is of redeemed Saints such a brave Company, that no Man can number. But does this offend ye ? Do you think the Multitude too great ? Will you descend to the damned World in Expectation to find fewer ? Alas ! will few be saved ? Will the Righteous themselves scarcely be saved ? And will you think those few too many ? Why will you shut yourselves out of their Number ? And, *why will ye eternally die ?* Or,

11. *Is Heaven and Life so dreadful a State, that you are resolved you will not come there !* What my Brethren, are you afraid of eternal Glory ? Will Joy and Happiness do you any Harm ? Will heavenly Blessedness be your Grief, and Loss, and Torture ! Is everlasting Light worse than endless Death ! do you hate and abhor the Face and Favour, and Loving-kindness of God ? Will that Presence and Glory be your Torture and Misery ? Why then do you fly from Heaven ? why are ye, through Sin and Sloth, and Carelessness, hastening unto eternal Destruction ? O *why will ye die*, that are called unto eternal Glory by Christ Jesus ?

12. *Is Death and Hell so happy a State, that none but that will serve you ?* What shall I say to you, poor dear Souls ! Are ye in love with the Curse of God ? Can you chearfully bear the Showers of his Wrath ? the flaming Breath
that

that goes out of his Nostrils? the sharp Arrows of the Almighty, when they shall stick in your Hearts and Sides? Are howling, hideous Devils such pleasant Company, that you are resolved to be with them for ever? How will you bear that astonishing Sentence, *Go ye Cursed in everlasting Fire, prepared for the Devil and his Angels!* Can ye chearfully dwell in everlasting Fire, or contentedly lie down in everlasting Burnings? If you make a mock at these things now, do you think you shall do so when you are in the midst of them? Do you think it will be as easy to find and feel those Tortures, as it is now to hear or read of them? Dost thou think thou shalt rejoice that thou art got thither? and that thou shalt never repent the Time or Day that thou didst drop down into the endless furious Flames?

14. *Is the Misery of the Sinners of the beathen World so small, that you are resolved yours shall be greater than theirs!* Have you a mind to taste and feel more than they? They have not had indeed your Invitations and Calls; your Light, and Helps, and Means. Do you think their Sins are not large enough; but yours shall be fuller and larger than theirs? Do you think their Stripes and Lashes are not loud and keen enough; but yours shall be keener and deeper than theirs? Ah! poor Creatures! are you desirous to be beaten with most Stripes? would you make your Judgment and Torments greater than those of *Sodom* and *Gomorrab*! greater than the Woes of *Tyre* and *Sidon*? Will nothing serve you, but the hottest Place in the fiery Lake? the
most

most raging Pains of Conscience, the sharpest Stings and Bites, of that enraged Worm, that never dies? Are you resolved to be turned into Hell laden with Bibles, and Sermons, and Sabbaths, to make your Fall the lower there! what's the Matter, that you prepare a Cup of severest Indignation and Revenge for yourselves! O poor Christian! will you die! How unspeakable sad and intolerable will your Death and Auguish be to all Eternity!

15. *Are you such Enemies to yourselves, that you are resolved to die, whatever comes on't!* Have you sworn the Destruction of your own Souls and Bodies? Have you damned them so often, that you are now unwilling to revoke the Sentence? have you over and over devoted your Souls unto Damnation, and are ye willing to die in your own repeated Curses? What! are you implacably fallen out with yourselves? enraged at your own Beings! Are you grown so unnatural, that you hate and abhor your own Flesh? and would fain see it rais'd from the Grave, and thrown into the fiery Lake, that flames for ever? O cruel, barbarous Self-Tormentors! Will ye die? O Israel, *thou hast destroyed thyself!* Or,

16. *Is it not enough to die once, but you must die twice?* Die the second and more dreadful Death? The first Death must come, you can't prevent it: and how great will be its Work and Power! It will break the Frame of Man to Pieces; it tramples the Body into the Dust, and will lay it rotting and moulder there: it will spoil you of all your Beauty, and Strength, and Comeliness;

it will make you Meat for Worms, and mingle you with the common Earth and Dust. And is not this enough? Will nothing but the second Death serve your Turn? O consider how grievous that is! Is it called *The Lake that burns with Fire and Brimstone*. That's the *second Death*, Rev. xxi. 8. What is more tormenting than Fire? What Fire more sharp and violent than that of Brimstone! And is this the Death you covet and chuse? And will not the Wrath, the Fury, the Indignation, and Vengeance of the Lord be more sharp and severe upon the Soul, than Fire and Brimstone can be to the Body! And will none but the second Death serve your Turn? Or,

17. Have you a mind to try by your own Experience what this Death is? what the Wages of Sin is, and the Penalty God has threatened? Are you not willing to believe us; and to believe the Word of God, and the Account and Description God has given you? Are you like our first Parents, loth to go upon Trust; willing to know Good and Evil for yourselves, and so are ye desirous to go to the Regions of Hell and Darkness to try how it is there? to see what they are doing and suffering there? Have you a mind to taste their Sorrows; to feel their Pains; to try whether the Report of that World, and its Miseries, are true? But O! how will ye return? Will you for an Experiment, and Trial, lay down in everlasting Burnings? Or are your Tortures so great already, you want to know the worst and utmost

of them ? that has been the Case of some poor tormented Souls ; such as *Francis Spira*, and some others. The Torments of their Minds and Consciences have been so intolerably great, that they have been ready to wish themselves in Hell, that they might know and feel the utmost of what they must endure : and therefore that they might be rid of Fears, they have wished themselves plunged into the real Damnation of Hell. O tremble to think of it ! Is this your Condition ? Are you overwhelmed with such agonies ? why ene do ye run in the Way to endless Death ? and *why will ye die*, O House of Israel ? Or,

18. *Are you willing that Death should reign and triumph over this World of ours !* So it must do, if the second Death prevail ; if natural Death must carry away the Inhabitants of the World into eternal Death. But it is determined by Heaven, that Death shall not so entirely reign. The Son of God is sent from Heaven to slay Death, and conquer it ; he has taken it for his Enemy, and he will reign, till he has trod all Enemies under his Feet : *the last enemy that shall be destroy'd, is Death.* He will come from Heaven to destroy it ; he will come and open the Graves, and raise his Saints to Life, to glorious, endless Life ; and so Death in them shall be entirely destroyed and swallowed up in Victory. But are you loth it should be destroy'd ? loth that it should be abolish'd and conquer'd by the Lord Jesus ? are you willing that it shou'd reign still, and have the Dominion over you at the Resurrection of the Dead

Dead ? Are you sworn Friends to *Death* ? and have you made a Covenant with Hell ? will you be the Slaves and Captives of it for ever ? Are you Enemies to the Power and Conquest of the Redeemer ? do you intend that he shall not slay and vanquish *Death* for you ? but that, in spite to him and his Glory, you will lie under the Power and Rage of Death for evermore ? Or,

19. *Have you a mind to defeat the Redeemer's Design, in going to prepare Places above for such as you ?* Is he gone to Heaven to prepare Places for poor Mortals ? and are you resolved you will never come there ? shall there be room enough in the Regions of Life, and yet none for you ? Shall the Redeemer be a *Fore-runner* ; and are you resolved he shall not be a *Fore-runner* to you ? and that because you will not follow him ? do you maliciously intend to disappoint and frustrate all his glorious Designs in ascending into Heaven and sitting down at the Right-hand of God ; and appearing there in the Presence of God for you ? Are you resolved he shall live in vain, and intercede in vain, and act in Heaven in vain, as to you ? Are you resolved you will die, and will never come there ? Or,

20. *Have you a mind to glorify no other Attribute of God, but his Wrath and Vengeance ? will you fall a Sacrifice to his Power and Fury ?* O how strong and dreadful will that be ? Who can dwell in everlasting Fire and Burnings ? Don't you remember that the Saviour himself represents the proud, rich Man in Hell, tormented in those Flames ? Such Vials of Wrath will be poured out

out upon the Vessels of Wrath for evermore. Alas, dear Souls ! have you a mind to be made a Spectacle of divine Fury, Indignation and holy Revenge, throughout all the Ages of Eternity ? If you will thus die, there is no Remedy : believing Hearts and Eyes must sigh and weep over you. Ye must in a little while lie down in the horrid sulphurous Lake, that burns and Flames for ever and ever !

But for all your present Wilfulness, will you please, dear Souls, to think of these things ? Is there a Door opened for your Entrance into endless Life, and will you not think of it ? Shall the eternal God ask ye the Reason why ye *will die*, and will ye not think of it ; shall the good and kind Redeemer knock at your Door and ask you to go along with him into *eternal Life*, and will ye not think of it ! Is this Life hastening to an End, and will you not think of it ? Is Death approaching apace, and the Judge at the Door, and yet will ye not think of it, or him ? Must ye in a few Days be either in *Heaven* or *Hell* ; among the *blessed* or the *damned*, and yet will ye not think of it ? Well, *farewell*, beloved Reader, and remember that thou hast met with a Letter that comes from one that would joyfully serve thy Soul, and meet thee in Heaven. *Amen.*



F. I. N. I. S.

